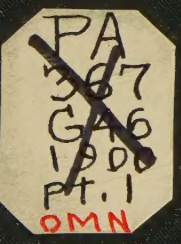
Syntax of Classical Greek

Basil Lanneau Gildersleeve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SYNTAX

OF

CLASSICAL GREEK

FROM HOMER TO DEMOSTHENES

First Part

THE SYNTAX OF THE SIMPLE SENTENCE
EMBRACING THE DOCTRINE OF
THE MOODS AND TENSES

BY

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WITH THE CO-OPERATION OF

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Greek Syntax.

W. P. I

PREFACE

In compliance with the wishes of many of my former pupils, I have determined to publish my Greek Syntax in parts. The framework was planned many years ago, and corresponds in its structure to the scheme of my Latin Grammar, the first edition of which was published in 1867. In fact, the Latin Syntax was based on the MS of the Greek. Doubtless the syntactician of to-day will find ample opportunity to criticise the arrangement, but to refashion the book would require more time than the speeding years will allow me to presume on. Nor will I undertake in this place a vindication of the principles that have guided me in my syntactical studies. A word, however, as to the order of the examples may be deemed appropriate. A catena of syntactical usage would be a memorable achievement, and I do not deny that at one time I thought it possible to organize such a work, for which a large staff of helpers would have been needed; but I have learned to renounce this ambitious scheme, and even the present far more modest undertaking would have been impossible unless I had associated with myself a scholar who is acquainted with every detail of my syntactical work, published and unpublished, and who has brought to the task not only a hearty sympathy with my views and methods, but a clearness of judgment and an accuracy in details that have been of great service to me in my own researches. In completing the list of examples, and in filling up the gaps in the presentation, I have availed myself freely of his help, and we have worked side by side in the collection and the scrutiny of the passages cited; and to this pupil, colleague, friend, Professor C. W. E. Miller, the

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completion of the work has been committed, in case the privilege should be denied me of putting the last hand to the labor of many years.

Like myself, Professor MILLER is thoroughly imbued with the conviction that the study of syntax is of the utmost importance for the appreciation of literary form, and we both believe that the presentation of the phenomena under the rubrics of the different departments of literature will be found useful for instruction and even more so for suggestion. Taking the Attic Orators as the standard of conventional Greek, we have worked backward through philosophy and history to tragic, lyric, and epic poetry, comedy being the bridge which spans the syntax of the agora and the syntax of Parnassus. Individual syntax we have not been able to set forth with any fulness, but the different departments have been represented to the best of our ability and judgment. The plan has saved us from giving the usual medley of examples, it has forced us to rely largely on our own collections and to examine the texts for ourselves, and it will enable those who come after us to fill up these outlines with greater ease.

BASIL L. GILDERSLEEVE.

THE JOHNS HOPKINS UNIVERSITY, BALTIMORE,

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GREEK SYNTAX

1. SYNTAX treats of the formation and combination of sentences.

A *sentence* is the expression of thought in words. It is a λόγος.

The necessary parts of the sentence are the *subject* and the *predicate*.

The *predicate* is that which is said of the subject.

The *subject* is that of which the predicate is said.

ἄνθρωπος μανθάνει, PLATO, Soph. 262 C; *Man learns.* ἄνθρωπος is the subject; μανθάνει is the predicate. See also 2, 27, and 68–82.

Sentences are divided into *simple* and *compound*.

A *simple* sentence is one in which the necessary parts of the sentence occur but once, as above, ἄνθρωπος μανθάνει.

For the *compound* sentence, see Index.

SYNTAX OF THE SIMPLE SENTENCE

2. The most simple form of the sentence is the finite verb:

εἰ-μί, *I am*; δίδω-ς, *thou givest*; φη-σί, *he says*.

Here the form contains in itself all the necessary elements, the subject being indicated by the ending.

Nominative Case

3. SUBJECT.—The subject of the finite verb is always in the nominative case, or so considered.

Κόνων . . . ἐνίκησε, DIN. 1, 75; *Konon gained the victory.*

4. The subject of the infinitive is in the accusative case, or so considered. See *Infinitive*.

ἀδύνατον . . . ἄνθρωπον πάντα καλῶς ποιεῖν, XEN. Cyr. 8, 2, 5; *For a man to do all things well is impossible.*

For the nominative with the infinitive, see Index.

5. NOMINATIVE IN TITLES, INSCRIPTIONS, ETC. — The nominative is used as in English, not only as the subject of the verb, but in titles, inscriptions, and the like, which imply action or character.

Νεφέλαι, *Clouds;* **Σφῆκες,** *Wasps;* **Εἰρήνη,** *Peace;* **Βάτραχοι,** *Frogs;* **Πλοῦτος,** *Plutus,* etc.

Καλλιστὼ Νικοφίλου Ἀγγελῆθεν, CIA. II, 1682. **Προκλείδης Φιλοκλέους Ἀγγελῆθεν,** CIA. II, 1686. CIA. II, 1689. 1690. 1691. 1692. etc.

6. NOMINATIVE IN CITATIONS, ENUMERATIONS, AND INDEFINITE PREDICATIONS.—Under the former head more properly belongs also the use of the so-called nominative absolute in the citation of names, in enumerations, and in indefinite predications.

ἀνὴρ δὲ γενόμενος προσείληφε τὴν τῶν πονηρῶν κοινὴν ἐπωνυμίαν συκοφάντης, AESCHIN. 2, 99; *When he became a man, he received the common surname of scoundrels,* i. e. *sycophant* (informer).

7. *Nom. in Citations of Names:*

AESCHIN. 2, 99 (see above).

PLATO, Legg. 956 C: *διαιτηταὶ δικαστῶν τοὔνομα μᾶλλον πρέπον ἔχοντες.* Soph. 218 E: *οἷον ἀσπαλιευτής.* Theag. 124 D: *τίνα γὰρ ἄλλην* (sc. *ἐπωνυμίαν*), . . ., *πλήν γε χρησμῳδοί*; *Ibid.* 124 E.

XEN. Cyr. 3, 3, 58: *παρηγγύα ὁ Κῦρος σύνθημα Ζεὺς σύμμαχος καὶ ἡγεμών.* Oec. 6, 14: *τοὺς ἔχοντας τὸ σεμνὸν ὄνομα τοῦτο τὸ καλός τε κἀγαθός.*

AR. Vesp. 1185: *μῦς καὶ γαλῆ μέλλεις λέγειν* (so R).

EUR. Tr. 1233 (but Kirchhoff puts a comma after *ἰατρός*).

SOPH. Ant. 567: *ἀλλ' ἥδε μέντοι μὴ λέγ(ε).*

8. *Nom. in Enumerations:*

DEM. 23, 207: *τὰ δὲ τῆς πόλεως οἰκοδομήματα . . . τοιαῦτα* (sc. *ὁρᾷ*), . . ., *προπύλαια ταῦτα, νεώσοικοι, στοαί, Πειραιεύς.*

PLATO, Soph. 266 D: *τίθημι δύο διχῇ ποιητικῆς εἴδη· θεία μὲν καὶ ἀνθρωπίνη κτέ.*

AESCHYL. Pers. 33 sqq.: *ἄλλους δ' ὁ . . . Νεῖλος ἔπεμψεν· Σουσισκάνης, Ηηγασταγὼν Αἰγυπτογενής, ὅ τε τῆς ἱερᾶς Μέμφιδος ἄρχων κτέ., And others Nile sent, Susiskanes, etc.*

This use of the nominative abounds in inscriptions:

CIA. I, 37 (= Hicks, No. 47). *Ibid.* 170–3 (= Hicks, No. 50): τάδε παρέδοσαν . . . στέφανος . . ., φιάλαι . . ., κόρη . . ., κοίτη . . . κτέ., κτέ. *Ibid.* 259 (= Hicks, No. 48), etc., etc. See Msth., Gr. d. Att. Inschr.[2] § 82, 3 d).

9. *Nom. in Indefinite Predications:*

HOM. Od. I, 51: νῆσος δενδρήεσσα, θεὰ δ' ἐν δώματα ναίει, *A wooded island, and in it a goddess hath her abode.* Il. 6, 395–6: μεγαλήτορος Ἠετίωνος, Ἠετίων ὃς ἔναιεν. *Ibid.* 10, 437. 547.

For the free and frequent use of this nom. in inscriptions, see Msth.[2] § 82, 3 a–c.

CIA. II, 809 c, 154–55 (325/324 B.C.): ἀπὸ τῆς τετρήρους Ἀνύσεως, Ἀντιδώρου ἔργον, *From the quadrireme Anysis, the work of Antidorus.* So often in the same inscription. *Ibid.* I, 179, 7 sqq. (433 B.C.): παρέδοσαν . . . τρεῖς καὶ δέκα ἡμέραι ἐσεληλυθυίας.

10. NOMINATIVE IN SUSPENSE.—The nominative is sometimes left in suspense (*nominativus pendens*, *anacoluthon*, want of sequence), an equivalent construction being substituted.

διαλεγόμενος αὐτῷ ἔδοξέ μοι, PLATO, Apol. 21 C; *Talking with him it seemed to me.*

ISOC. 4, 107–8: ἔχοντες . . . κεκτημένοι . . . κρατοῦντες . . . εἰδότες . . . ὅμως οὐδὲν τούτων ἡμᾶς ἐπῆρε. 12, 118.

ANDOC. 1, 16. *Ibid.* 29–30: καὶ γὰρ οἱ λόγοι τῶν κατηγόρων . . . τούτων οὖν ἐμοὶ τῶν λόγων . . . τί προσήκει; *Ibid.* 95.

PLATO, Apol. 21 C (see above). Crat. 403 A (*bis*). *Ibid.* 404 C: Φερρέφατται δέ, πολλοὶ μὲν καὶ τοῦτο φοβοῦνται τὸ ὄνομα. *Ibid.* 412 B–C. 419 B.

XEN. An. 2, 5, 41: Πρόξενος δὲ καὶ Μένων . . . πέμψατε αὐτοὺς δεῦρο. Cf. 3, 3, 16. 7, 6, 37. Hiero, 4, 6. Cf. 6, 15.

HDT. 1, 134.

EUR. H. F. 185. Phoen. 283–5.

AESCHYL. Cho. 520–1.

HOM. Il. 2, 350–3.

11. NOMINATIVE IN EXCLAMATIONS.—In exclamations, the nominative *characterizes*, the vocative *addresses*, the accusative implies an *object of emotion*, and the genitive the *source or sphere of emotion.*

PLATO, Phaedr. 227 C: ὦ γενναῖος, εἴθε γράψειεν ὡς κτέ.

AR. Ran. 652: ἄνθρωπος ἱερός. Pl. 23: λῆρος, *Stuff and nonsense!*

EUR. Med. 61: ὦ μῶρος, *O foolish woman that she is!*

SOPH. El. 1354. Ph. 254: ὦ πόλλ' ἐγὼ μοχθηρός, ὦ πικρὸς θεοῖς. Tr. 1046 sq.

HOM. Od. 20, 194: δύσμορος.

Il. 1, 231: δημοβόρος βασιλεύς, ἐπεὶ οὐτιδανοῖσιν ἀνάσσεις, *Folk-devouring king that thou art*, etc. 2, 38: νήπιος. 5, 403: σχέτλιος. *Ibid.* 406: νήπιος. *Ibid.* 787: αἰδώς. 9, 630: σχέτλιος. *Ibid.* 632: νηλής. 13, 95: αἰδώς. 16, 422: *id.* 17, 236: νήπιοι. 22, 86: σχέτλιος.

For the Vocative, see **24**.

For the Accusative in Exclamations, see Index.

For the Genitive in Exclamations, see Index.

12. NOMINATIVE FOR THE VOCATIVE.—In the absence of a vocative form, the nominative is used as a vocative. When the vocative exists, the use of the nominative as a vocative has often a perceptible difference of tone. It is graver and more respectful, because it appeals to character, though sometimes metrical considerations come into play. In Homer, the nominative of proper nouns is frequently substituted for the vocative because of certain irregularities of metre.

ἐγὼ . . ., ὦ γῆ καὶ ἥλιε καὶ . . . σύνεσις . . . βεβοήθηκα, AESCHIN. 3, 260.

AESCHIN. 3, 260 (see above).

PLATO, Hipp. Mai. 281 A: Ἱππίας ὁ καλός τε καὶ σοφός, ὡς διὰ χρόνου ἡμῖν κατῆρας εἰς τὰς Ἀθήνας.

AR. Nub. 264–5: ὦ δέσποτ' ἄναξ . . . | λαμπρός τ' αἰθήρ.[1] 1168.

EUR. Hel. 1399: ὦ κλεινὸς ἡμῖν πόσις. Suppl. 277: ὦ φίλος, ὦ δοκιμώτατος Ἑλλάδι.

SOPH. Ai. 525: Αἴας, and so regularly in Sophocles. (See Ellendt, Lex. Soph.).

AESCHYL. P. V. 88–90: ὦ δῖος αἰθὴρ καὶ ταχύπτεροι πνοαί, | ποταμῶν τε πηγαὶ ποντίων τε κυμάτων | ἀνήριθμον γέλασμα, παμμῆτόρ τε γῆ. *Ibid.* 545: ὦ φίλος, εἰπέ. Fr. 207 N²: τράγος, γένειον ἆρα πενθήσεις σύ γε.

HOM. Od. 1, 301: καὶ σύ, φίλος, μάλα γάρ σ(ε) κτέ. 17, 415: δός, φίλος. 19, 406: γαμβρὸς ἐμὸς θύγατέρ τε, τίθεσθ' ὄνομ' ὅττι κεν εἴπω.

Il. 3, 276 sq.: Ζεῦ πάτερ Ἰδηθεν μεδέων κύδιστε μέγιστε | Ἠέλιός[1] θ' ὃς πάντ' ἐφορᾷς.

For the occasional use of the Nom. Adj. with a Voc. Subst. or of a Voc. Adj. with a Nom. Subst., see Index.

[1] This is a curious coincidence with the Vedic rule (Delbrück, Synt. Forsch. V. § 66) which prohibits copulation of two vocatives by *ca* (τε), but requires the word connected by *ca* to be put in the nominative instead of in the vocative.

13. NOMINATIVE IN APPOSITION WITH THE VOCATIVE.—The nominative with the article is sometimes in apposition with an expressed or unexpressed vocative which is identical with the subject of the verb. Similarly the pronoun οὗτος is often used in calling to a person.

ὁ παῖς, ἀκολούθει δεῦρο, AR. Ran. 521 ; *You boy, follow this way!* **οὗτος, τί ποιεῖς;** *Ibid.* Nub. 723 : *You there, what are you doing?*

PLATO, Conv. 172 A : Ὦ Φαληρεύς, ἔφη, οὗτος Ἀπολλόδωρος, οὐ περιμενεῖς; κἀγὼ ἐπιστὰς περιέμεινα· καὶ ὅς, Ἀπολλόδωρε, ἔφη κτέ. (note difference between nom. and voc.). *Ibid.* 218 B : οἱ δὲ οἰκέται καὶ εἴ τις ἄλλος ἐστὶ βέβηλος . . ., πύλας . . . τοῖς ὠσὶν ἐπίθεσθε. Protag. 337 C : ὦ ἄνδρες, ἔφη, οἱ παρόντες.

XEN. An. 1, 5, 16 : Πρόξενε καὶ οἱ ἄλλοι οἱ παρόντες Ἕλληνες, οὐκ ἴστε ὅ τι ποιεῖτε, *Proxenus and the rest of you Greeks that are present, you do not know what you are doing.* Cyr. 4, 5, 17 : ἴθι μὲν οὖν σύ, ἔφη, ὁ πρεσβύτατος, καὶ ἰὼν ταῦτα λέγε. *Ibid.* 4, 5, 22 : σὺ δ', ἔφη, ὁ τῶν Ὑρκανίων ἄρχων, ὑπόμεινον. *Ibid.* 5, 3, 43 : ἐπιμέλεσθε . . . οἵ τε ἄρχοντες καὶ πάντες δὲ οἱ σωφρονοῦντες. *Ibid.* 6, 3, 33 : σὺ δὲ ὁ ἄρχων . . . ἐκτάττου. *Ibid.* 8, 7, 28 : καὶ πάντες δὲ οἱ παρόντες καὶ οἱ ἀπόντες φίλοι χαίρετε. Mem. 3, 14, 4 : παρατηρεῖτ', ἔφη, τοῦτον, οἱ πλησίον.

AR. Ach. 242 : πρόϊθ' ἐς τὸ πρόσθεν ὀλίγον, ἡ κανηφόρος. Nub. 723 (see above). Vesp. 1 : οὗτος, τί πάσχεις; *Ibid.* 1364 : ὦ οὗτος, οὗτος. Av. 665–6 : ἡ Πρόκνη, | ἔκβαινε. Lys. 437 : ἔδεισας, οὗτος; Ran. 521 (see above).

EUR. Alc. 773 : οὗτος, τί σεμνὸν . . . βλέπεις; Med. 922 : αὕτη, τί χλωροῖς δακρύοις τέγγεις κόρας; Or. 1567 : οὗτος σύ, . . . μὴ ψαύσῃς (σύ expressed with the οὗτος).

SOPH. Ai. 71–2 : οὗτος, σὲ . . . | . . . καλῶ. *Ibid.* 89 : ὦ οὗτος, Αἴας, δεύτερόν σε προσκαλῶ.

AESCHYL. Pers. 155–6 : ὦ βαθυζώνων ἄνασσα . . . | μῆτερ ἡ Ξέρξου γεραιά, χαῖρε.

HOM. Od. 3, 427 : οἱ ἄλλοι. Cf. 9, 172 : ἄλλοι μὲν νῦν μίμνετ' ἐμοὶ ἑρίηρες ἑταῖροι.

Il. 3, 94 : οἱ ἄλλοι. 19, 83 : *id.* Cf. *ibid.* 190 : ἄλλοι.

Vocative Case

14. The Vocative (the case of direct address) is not affected by the structure of the sentence, and does not enter as an element into syntax, except in the matter of concord.

15. ὦ WITH THE VOCATIVE.—ὦ is commonly prefixed to the vocative.

ὦ ἄνδρες Ἀθηναῖοι, DEM. 1, 1; *Gentlemen of Athens.* ἀεὶ ὅμοιος εἶ, ὦ Ἀπολλόδωρε, PLATO, Conv. 173 D; *You are always alike, Apollodorus.*

DEM. 1, 1: ὦ ἄνδρες Ἀθηναῖοι, and so hundreds of times in the same author. 19, 4: ὦ ἄνδρες δικασταί, and the same phrase hundreds of times in the same author.

AESCHIN. 1, 122.

PLATO, Conv. 173 D (see above). In the Conv. there are about 70 examples of the use of ὦ with the vocative of proper names, and only 8 instances of the vocative of proper names without ὦ. (See Hug on Plat. Conv. *init.*). Protag.: All of about a hundred vocatives of proper names seem to have the ὦ. (See Hug *l. c.*).

XEN. Anab.: ὦ with the vocative occurs about 40 times;[1] *e.g.* 1, 7, 3.

THUC.: About 40 times;[2] *e.g.* 1, 32, 1.

HDT. 7, 160. 161.

AR. Eq. 1194. Nub. 793. 794. Vesp. 136.

EUR. Hel. 744.

SOPH. Ant. 49. 572.

AESCHYL. Sept. 203. 255.

HOM. Od. 1, 45 *et saepe.*

Il. 1, 74 *et saepe.*

16. POSITION OF ὦ.—ὦ regularly precedes the vocative or the vocative and its attribute. In poetry it is sometimes interjected between the vocative and its attribute.

17. *Normal Position:*

DEM. 1, 1 (see 15). 19, 4 (see 15).

PLATO, Phaedr. 227 A: ὦ φίλε Φαῖδρε. *Ibid.* D: ὦ βέλτιστε Σώκρατες. Soph. 230 C: ὦ παῖ φίλε.

AR. Eq. 108.

SOPH. El. 86. Ph. 1128.

18. *Exceptional Position:*

EUR. Cf. El. 167. Hel. 1451. Or. 1246: Μυκηνίδες ὦ φίλιαι.

SOPH. Ai. 395.

PIND. P. 2, 1: μεγαλοπόλιες ὦ Συράκοσαι.

HOM. Od. 8, 408: χαῖρε, πάτερ ὦ ξεῖνε.

Il. 4, 189: φίλος ὦ Μενέλαε. 17, 716.

19. REPETITION OF ὦ.—ὦ is occasionally used with both substantive and attribute.

SOPH. Ph. 799: ὦ τέκνον ὦ γενναῖον.

HOM. Il. 6, 55: ὦ πέπον ὦ Μενέλαε.

[1] Cf. Rockel, De Allocutionis Usu, Königsberg, 1884, p. 8. [2] *l. c.* p. 5 sq.

20. OMISSION OF ὦ.—The omission of ὦ in prose is passionate or late.

ληρεῖτ', Ἀθηναῖοι, DEM. 8, 31; *You are talking nonsense, Athenians.*

DEM. 8, 31 (see above). ἄνδρες Ἀθηναῖοι, as for example in 8, 35, is rare by the side of ὦ ἄνδρες Ἀθηναῖοι. ἄνδρες δικασταί, as for example in 18, 196, is rare by the side of ὦ ἄνδρες δικασταί. 18, 243: ἐμβρόντητ', εἶτα νῦν λέγεις; *Ibid.* 290: ἀκούεις, Αἰσχίνη;

PLATO, Conv. 172 A. 173 E. 175 A. (*bis*). Gorg. 518 C: ἄνθρωπε, ἐπαΐεις οὐδὲν περὶ γυμναστικῆς. Lach. 197 E. Phileb. 11 A. Soph. 220 D. Theaet. 143 C.

XEN. An. 1, 5, 16 (see **13**). Cyr. 2, 2, 7: ἄνθρωπε, τί ποιεῖς; Mem. 2, 8, 1.

THUC. 2, 11, 1. 4, 126, 1. 5, 9, 1.

HDT. 1, 8 (*bis*). 9. 11. 7, 158. 162.

AR. Ach. 1097. 1098. 1099. 1101, etc.

EUR. Hel. 858.

SOPH. Ai. 36 *et saepe*. Ant. 11. 223.

AESCHYL. Pr. V. 3. 144. 635.

SIMON. C. 145 Bgk.[4]

HOM. Od. 1, 1. 60. 62. 64. 158. 337. 346, etc.
Il. 1, 1. 17. 26. 37. 59. 106. 122. 131, etc.

21. POSITION OF THE VOCATIVE.—In quiet passages the vocative does not begin the sentence. When it heads the sentence, the omission of ὦ heightens the excitement still further.

22. *Vocative Postpositive:*

DEM. more than a thousand times, as in 18, 5. 21, 1. 23, 1. 30, 1.

AESCHIN. 1, 122: αὕτη μέν ἐστιν, ὦ Τίμαρχε, ἀνδρὸς ἀγαθοῦ . . . ἀπολογία, and so in the other orators.

PLATO, Conv. 173 D. 212 B. Gorg. 518 E. Phileb. 11 A (*s*[1]).

XEN. An. 1, 6, 6 (*s*). 7. 8. 9.

THUC. Postposition is the rule for Thuc. as in 1, 75, 1. 1, 76, 1.

HDT. 1, 9 (*s*). 11 (*s*).

AR. Ach. 1099 (*s*). 1136. Nub. 794.

EUR. Hel. 744.

SOPH. Ant. 11 (*s*). 49.

AESCHYL. P. V. 144 (*s*). 307 (*s*). 319 (*s*). 635 (*s*).

HOM. Od. 1, 1 (*s*).
Il. 1, 26 (*s*). 131 (*s*). 158.

[1] In this section and the following, ὦ is used in all those passages which are not followed by an *s* = *sine*.

23. *Vocative Prepositive:*

Din. 1, 72 (once in 67 times).[1]

Dem. *rare*, as in 8, 35 (*s*). 20, 1 (*s*). **32, 1 (*s*).**

Aeschin. 1, 121 (*s*) (only once, and that a quotation).

Isae. 3, 1 (*s*).

Plato, Conv. 173 E. Crito, 46 B. Euthyphr. 3 C.

Xen. An. 1, 5, 16 (*s*). 7, 3. 3, 1, 27

Thuc. 2, 11 (*s*). 71 (*s*). 4, 10 (*s*). 95. 5, 9 (*s*). 7, 61 (*s*).

Hdt. 1, 8 (*s, bis*). 7, 158 (*s*). 160. 161. 162 (*s*).

Ar. Ach. 432. Eq. 1194. Vesp. 136.

Eur. Hel. 858 (*s*).

Soph. Ant. 223 (*s*). 572.

Aeschyl. P. V. 3 (*s*). Sept. 203. 255.

Hom. Od. 1, 45. 64 (*s*). 81. 158 (*s*). 337 (*s*). 346 (*s*). 384 (*s*). 389 (*s*). 400 (*s*).

Il. 1, 17 (*s*). 59 (*s*). 74. 106 (*s*). 122 (*s*). 442.

24. Vocative in Exclamations.—The vocative may be used in exclamations.

Ἡράκλεις, Dem. 9, 31; *Herakles!*

Dem. 9, 31 (see above). 19, 308: Ἡράκλεις. 21, 66: *id.* 22, 78: ὦ γῆ καὶ θεοί. 24, 186: *id.* 39, 21: *id.* 40, 5: *id.*

Plato, Prot. 310 D: ὦ Ζεῦ καὶ θεοί.

Xen. Mem. 1, 3, 12: ὦ Ἡράκλεις.

Ar. Nub. 153: ὦ Ζεῦ βασιλεῦ. *Ibid.* 184: ὦ Ἡράκλεις. Vesp. 143: ἄναξ Πόσειδον *Ibid.* 161: Ἄπολλον ἀποτρόπαιε. *Ibid.* 420: Ἡράκλεις. Pl. 374: ὦ Ἡράκλεις.

Eur. Med. 764: ὦ Ζεῦ Δίκη τε Ζηνὸς Ἡλίου τε φῶς.

Soph. El. 1466: ὦ Ζεῦ. O. C. 221. 532. O. R. 1198.

Aeschyl. Ag. 1257: ὀτοτοῖ, Λύκει' Ἄπολλον, οἳ ἐγὼ ἐγώ.

Alcman, fr. 29, Bgk.[4]: Ζεῦ πάτερ, αἱ γὰρ ἐμὸς πόσις εἴη.

Hom. Od. 4, 341: Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἄπολλον (not real prayers).

Il. 2, 371: *id.*

25. Predicate Vocative.—The vocative, not being a case proper, cannot take a predicate, but the predicate (nom.) adjective is occasionally attracted into the vocative. Clear cases are late:

ἀντὶ γὰρ ἐκλήθης Ἴμβρασε Παρθενίου, Callim. fr. 213, *Thou wast called* (Imbrasus), *O Imbrasus, instead of Parthenius.*

ὄλβιε κοῦρε, γένοιο, Theocr. 17, 66; *Happy laddie, mayst thou prove* (*so*).

[1] Rockel, *l. c.*, pp. 49–50.

In the classical period the examples are only apparent, or, at most, the predicate may be picked out from the attribute which precedes the verb.

AR. Av. 627. ὦ φίλτατ' ἐμοὶ πολὺ πρεσβυτῶν ἐξ ἐχθίστου μεταπίπτων.

EUR. Tr. 1221–3 σύ τ' ὦ ποτ' οὖσα καλλίνικε μυρίων | μῆτερ τροπαίων, Ἕκτορος φίλον σάκος, | στεφανοῦ.

SOPH. Ai. 695–6: ὦ Πὰν Πὰν ἁλίπλαγκτε, Κυλλανίας χιονοκτύπου | πετραίας ἀπὸ δειράδος φάνηθ', ὦ θεῶν χοροποῖ' ἄναξ. Ph. 759–60: ἰὼ ἰὼ δύστηνε σύ, | δύστηνε δῆτα διὰ πόνων πάντων φανείς.

AESCHYL. Pers. 674. ὦ πολύκλαυτε θανὼν δυνάστα.

26. FORMS OF THE SUBJECT.—The expressed subject of the finite verb may be in the form of a substantive, a pronoun, or some word or phrase used as a substantive.

Κόνων . . . ἐνίκησε, DIN. 1, 75, *Conon gained the victory.* **πολλῶν χρημάτων τὸ χρηστὸν εἶναι λυσιτελέστερόν ἐστι,** DEM. 36, 52. **οὗτος ἔγημε,** DEM. [46], 21, *This man got married.*

DIN. 1, 75 (see above).

DEM. 36, 52 (see above). [46], 21 (*id.*).

LYS. 1, 11 τὸ παιδίον ἐβόα, *The baby was bawling.* 13, 85: εἰ μὲν τὸ ἐπ' αὐτοφώρῳ μὴ προσεγέγραπτο.

PLATO, Alc. I, 116 C. τὰ ἀγαθὰ συμφέρει ἢ οὔ, Rpb. 372 E. ὄψα ἅπερ καὶ οἱ νῦν ἔχουσι.

XEN. Cf. Hell. 4, 2, 21 οὐκ ἀπέθανον αὐτῶν πλὴν εἴ τις κτέ. (Part. gen. as subj.)

THUC. 1, 126, 9 οἱ . . . μετὰ τοῦ Κύλωνος 3, 108, 2: οἱ κατὰ τὸ δεξιὸν κέρας ἐνίκων τὸ καθ' ἑαυτούς 4, 33, 1 οἱ δὲ περὶ τὸν Ἐπιτάδαν.

HDT. 1, 62. οἱ ἀμφὶ Πεισίστρατον. 3, 76. 9, 69.

27. Even prepositional phrases like εἰς ὀκτωκαίδεκα, etc., without the article, may be treated as the subject.

εἰ κατασκαφείη τῶν τειχῶν τῶν μακρῶν ἐπὶ δέκα στάδια ἑκατέρου, LYS. 13, 8. (Strictly speaking, τῶν τειχῶν is the partitive genitive dependent on κατασκαφείη and ἐπὶ δέκα στάδια is an adverbial modifier.)

LYS. 13, 8 (see above).

XEN. An. 3, 4, 5 ζωοὶ ἐλήφθησαν εἰς ὀκτωκαίδεκα, *About* 18 *were taken alive.* *Ibid.* 6, 4, 23 εἰς δισχιλίους ἀνθρώπους Hell. 6, 5, 10 ἔφυγον . . . περὶ ὀκτακοσίους.

THUC. 3, 20, 2: ἐς δὲ ἄνδρας διακοσίους καὶ εἴκοσι μάλιστα ἐνέμειναν τῇ ἐξόδῳ ἐθελονταί.

HDT. 5, 64. καί σφεων ἔπεσον ὑπὲρ τεσσεράκοντα ἄνδρας, *And of them there fell above* 40 *men.* 6, 117 ἀπέθανον . . κατὰ ἑξακισχιλίους.

28. ADJECTIVES USED SUBSTANTIVELY. — Masculine and

feminine adjectives and participles are used as personal substantives freely with the article in both numbers, less freely without the article in standard prose.

29. *a. With the article:*

DEM. 1, 1 . τῶν βουλομένων. 3, 17: τοὺς αἰτίους. *Ibid.* 21: τὸν ὁμώνυμον. 4, 44: τῶν λεγόντων. 20, 74: τοὺς κωλύσοντας. 29, 44: οἱ δικάζοντες.

ISOC. 5, 24: τοῖς ἐπιτηδείοις τοῖς ἐμοῖς.

ANT. 5, 18: τοῖς ἐμοῖς προσήκουσιν

PLAT. Alc. I, 113 A: ὁ ἐρωτῶν . . . ὁ ἀποκρινόμενος. 125 B: τοὺς ἀγαθούς. 134 B: οἱ κακοί. Conv. 178 E: τὸν ἐρώμενον. 181 B: οἱ φαῦλοι. 204 D: ὁ ἐρῶν. Lach. 180 D: οἱ ἡλίκοι ἐγώ. Legg. 868 A: τῷ κεκτημένῳ. Rpb. 409 C: ὁ ἔχων. Theaet. 147 D: τῷ σῷ ὁμωνύμῳ.

XEN. Apol. 20: τοῖς γειναμένοις. 27: τοῖς ἐμοῖς εὖνοις. Hell. 5, 2, 33: τοῖς ὑμετέροις δυσμενέσι. Mem. 1, 1, 1: οἱ γραψάμενοι.

THUC. 3, 4, 4: τῶν . . . διαβαλλόντων. 5, 32, 1: τοὺς ἡβῶντας.

HDT. 1, 120: τοὺς γειναμένους. 3, 65: τῶν . . . οἰκηιοτάτων.

AR. Eccl. 1126: τῆς ἐμῆς κεκτημένης. Pl. 495: τοὺς ἀγαθούς.

EUR. Alc. 167: αὐτῶν ἡ τεκοῦσ(α). El. 335 . ὅ τ' ἐκείνου τεκών. Hipp. 413: τὰς σώφρονας. Or. 510: ὁ κείνου γενόμενος.

SOPH. Ai. 456: χὠ κακὸς τὸν κρείσσονα. Ant. 520: οὐχ ὁ χρηστὸς τῷ κακῷ λαχεῖν ἴσος. fr. 321 N²: τὸν θνητόν.

AESCHYL. Suppl. 951: τοῖς ἄρσεσιν.

THEOGN. 1026: τῶν ἀγαθῶν.

HOM. Od. 15, 324: τοῖς ἀγαθοῖσι. 17, 218: τὸν ὁμοῖον (*bis*). 20, 133: τὸν . . . ἀρείον(α). 224: τὸν δύστηνον.

Il. 3, 255: τῷ . . . νικήσαντι. 6, 435: οἱ ἄριστοι. 8, 342 = 11, 178: τὸν ὀπίστατον. 10, 237: τὸν ἀρείω. 11, 658: οἱ ἄριστοι. 13, 279: τοῦ . . . κακοῦ τρέπεται χρώς. 16, 53: τὸν ὁμοῖον. 21, 207: τὸν ἄριστον. 23, 663: ὁ νικηθείς.

30. *b. Without the article:*

DEM. 18, 70: ὦ λέγων εὐχερῶς ὅ τι ἂν βουληθῇς.

ANTIPH. 3 β 12: ἀθλιωτάτῳ δύο (acc.).

PLAT. Alc. I, 119 C: ὦ ἄριστε. Conv. 194 B: νοῦν ἔχοντι ὀλίγοι ἔμφρονες πολλῶν ἀφρόνων φοβερώτεροι. Legg. 795 B: διαφέρει . . μαθὼν μὴ μαθόντος. Phaedr. 239 A: ἐρωμένῳ. Tim. 29 E: ἀγαθῷ.

XEN. Hell. 5, 1, 19: ἐπὶ πολλὰς ναῦς κεκτημένους.

AR. Nub. 518: ὦ θεώμενοι. Pax, 384: ὦ πονηροί.

EUR. Hipp. 682: ὦ παγκακίστη. I. A. 1244: ἐν νηπίοις.

SOPH. O. R. 334: ὦ κακῶν κάκιστε. *Ibid.* 1397: κὰκ κακῶν. O. C. 1384: κακῶν κάκιστε. Ph. 384: κὰκ κακῶν. *Ibid.* 984: ὦ κακῶν κάκιστε καὶ τολμήστατε. *Ibid.* 1371: κακούς.

AESCHYL. Ag. 861, 1231: ἄρσενος. Suppl. 393, 644 ἀρσένων.

THEOGN. 1025. δειλοί.

HOM. Od. 3, 74: ἀλλοδαποῖσι. 4, 822: δυσμενέες . . . πολλοί. 6, 184: δυσμενέεσσιν. 17, 217: κακὸς κακόν.

Il. 3, 48: ἀλλοδαποῖσι. 3, 51: δυσμενέσιν. 10, 238: χείρον(α).

31. Of course ἀνήρ, γυνή, and ἄνθρωπος are often expressed. ἀνήρ is at once more poetic and more homely than the article.

DEM. 15, 23. βάρβαρον ἄνθρωπον (fem.). 19, 196: Ὀλυνθίαν γυναῖκα.

ANT. 1, 14. ἀνὴρ καλός τε καὶ ἀγαθός. 2, δ, 5: θερμὸν καὶ ἀνδρεῖον ἄνθρωπον. 5, 72. οὐ γὰρ ἔστιν ὅ τι ἂν ὀργιζόμενος ἄνθρωπος εὖ γνοίη.

PLATO, Alc. I, 125 B: τοὺς ἀγαθοὺς ἄνδρας. Gorg. 470 C: φίλον ἄνδρα. Legg. 846 D. ἀνδρὸς ἐπιχωρίου. Menex. 247 D θνητῷ ἀνδρί. 335 E: τοῦ δικαίου ἀνδρός. Prot. 316 C ξένον ἄνδρα. 316 D: τῶν παλαιῶν ἀνδρῶν. Rpb. 331 C. φίλου ἀνδρός.

PIND. P. 4, 1. παρ' ἀνδρὶ φίλῳ.

THEOG. 31–2: κακοῖσι δὲ μὴ προσομίλει | ἀνδράσιν ἀλλ' αἰεὶ τῶν ἀγαθῶν ἔχεο. 43 *et saepe.*

HOM. Il. 3, 108: ὁπλοτέρων ἀνδρῶν. 9, 320: ὅ τ' ἀεργὸς ἀνήρ. 13, 278: ὁ . . . δειλὸς ἀνήρ. 23, 704: ἀνδρὶ δὲ νικηθέντι.

32. ELLIPSIS OF MASCULINE SUBSTANTIVES.—When persons are not meant a substantive is understood. Ellipses of masculine substantives are rare but clear.

ὁ Κυζικηνός (sc. **στατήρ**), *The Cyzicene* (a coin).

LYS. 12, 11. τετρακοσίους κυζικηνούς (sc. στατῆρας), but 32, 6: τριάκοντα στατῆρας Κυζικηνούς.

THUC. 1, 47, 2, and elsewhere: ὁ πεζός (sc. στρατός) (but ὁ πεζὸς στρατός, 4, 8, 2). 3, 107, 1: τὸν Ἀμπρακικόν (sc. κόλπον). 6, 30, 1: τὸν Ἰόνιον (sc. κόλπον). 34, 4: (*id.*).

HDT. 3, 25. τὸν πεζόν. 4, 128: ὁ πεζός and τὸν πεζόν (*bis*) (but 1, 80: τὸν πεζὸν στρατόν).

AR. Ach. 1229: ἄκρατον (sc. οἶνον). Eq. 105: ἄκρατον . . . πολύν. *Ibid.* 1187: ἔχε καὶ πιεῖν κεκραμένον τρία καὶ δύο.

COM. FR. Mein. 3, 462, 13–4. ἐν ποτηρίῳ γλυκύν (sc. οἶνον). 4, 563: πρὸ τοῦ πιεῖν | τὸν ἄκρατον ἡμῶν. 4, 352, 420: ὁ πολὺς ἄκρατος ὀλίγ' ἀναγκάζει φρονεῖν, *Much makes your senses crooked, if you take it straight.*

EUR. Cycl. 569: ὅστις ἂν πίῃ πολύν (sc. οἶνον). *Ibid.* 573.

HOM. Il. 9, 203: ζωρότερον (sc. οἶνον?) δὲ κέραιε, *Don't draw it too mild.*

33. Much more common are ellipses of feminine substantives, such as ἄγκυρα, γῆ, γνώμη, δραχμή, ἡμέρα, λαβαί, μερίς, μοῖρα, ὁδός, οἰκία, πληγή, τέχνη, χείρ, χορδή, χώρα, ψῆφος.

DEM. 18, 281: οὐκ ἐπὶ τῆς αὐτῆς (sc. ἀγκύρας) ὁρμεῖ τοῖς πολλοῖς, *He does not ride at, depend on, the same anchor as the people.* 21, 84: ἡ κυρία (sc. ἡμέρα) . . . εἰς τὴν ὑστεραίαν (sc. ἡμέραν). 24, 7: ὤφλε χιλίας (sc. δραχμάς). 27, 34: τρία τάλαντα καὶ χιλίας (sc. δραχμάς) εἰληφότα, *Three talents and a thousand drachmae.*

ISOC. [1], 43: ἡ πεπρωμένη (sc. μοῖρα).

PLATO, Apol. 18 C: ἐρήμην (sc. δίκην) κατηγοροῦντες. Gorg. 465 B: τῇ ἰατρικῇ (sc. τέχνῃ), ἡ ὀψοποικία, τῇ γυμναστικῇ, ἡ κομμωτική. *Ibid.* 465 C: σοφιστική, νομοθετική, ῥητορική. *Ibid.* 512 E: τὴν εἱμαρμένην (sc. μοῖραν). Lach. 184 D: τὴν ἐναντίαν (sc. ψῆφον) . . . ἔθετο. Legg. 862 A: ἐὰν ἥ γ' ἐμὴ (sc. γνώμη) νικᾷ. Phileb. 13 D: ἀνιόντες εἰς τὰς ὁμοίας (sc. λαβάς). *Ibid.* 41 B: κατά γε τὴν ἐμήν (sc. γνώμην). Soph. 231 C: ὀρθὴ γὰρ ἡ παροιμία, τὸ τὰς ἁπάσας (sc. λαβάς) μὴ ῥᾴδιον εἶναι διαφεύγειν.

XEN. An. 3, 4, 37: τῇ ὑστεραίᾳ (sc. ἡμέρᾳ) . . . τῇ τρίτῃ . . . τῇ τετάρτῃ. *Ibid.* 3, 4, 46: τὴν λοιπὴν (sc. πορείαν?) πορευσόμεθα. *Ibid.* 4, 6, 12: ἡ τραχεῖα (sc. γῆ or χώρα) τοῖς ποσὶν ἁμαχεὶ ἰοῦσιν εὐμενεστέρα ἢ ἡ ὁμαλὴ (sc. γῆ or χώρα) τὰς κεφαλὰς βαλλομένοις. *Ibid.* 5, 8, 12: τοῦτον . . . ἀνέκραγον ὡς ὀλίγας (sc. πληγάς) παίσειεν. *Ibid.* 7, 8, 20: τῇ ὑστεραίᾳ. Hell. 4, 4, 13: ἦγε τὴν ἐπὶ Μέγαρα (sc. ὁδόν) and τὴν ἐπὶ Λακεδαίμονα ἀπεχώρει. *Ibid.* 7, 2, 13: τὴν σύντομον (sc. ὁδόν) . . . ἀφικέσθαι and ἵεντο τὴν παρὰ τὸ τεῖχος. Hiero, 2, 8: διὰ πολεμίας (sc. γῆς or χώρας).

THUC. 5, 26, 5: φεύγειν τὴν ἐμαυτοῦ (sc. γῆν). *Ibid.* 6, 54, 5: εἰκοστὴν (sc. μερίδα) . . . πρασσόμενοι τῶν γιγνομένων.

HDT. 3, 64: καιρίῃ (sc. πληγῇ) ἔδοξε τετύφθαι. *Ibid.* 5, 17: σύντομος (sc. ὁδός). *Ibid.* 8, 27: ἡ δεκάτη (sc. μοῖρα).

AR. Ran. 685: κἂν ἴσαι (sc. ψῆφοι) γένωνται. *Ibid.* 1096: τυπτόμενος ταῖσι πλατείαις (sc. χερσίν).

EUR. Alc. 784: τὴν αὔριον μέλλουσαν (sc. ἡμέραν).

SOPH. Ant. 1308–9: ἀναίαν (sc. πλαγάν) ἔπαισεν. O. T. 810: οὐ μὴν ἴσην (sc. δίκην?) γ' ἔτισεν. Phil. 1398: δεξιᾶς (sc. χειρός) ἐμῆς θιγών.

AESCHYL. Cho. 639–40: ξίφος | διαναίαν (sc. πλαγάν) . . . οὐτᾷ.

TYRT. 15 Bgk.[4]: λαιᾷ (sc. χειρί) μὲν ἴτυν προβάλεσθε.

HOM. Od. 4, 588: ἐνδεκάτῃ τε (sc. ἡμέρῃ) δυωδεκάτῃ τε. 9, 42 (= 549 = Il. 11, [705]): ἀτεμβόμενος . . . ἴσης (sc. μοίρης?). 11, 594: ἀμφοτέρῃσιν (sc. χερσίν).

Il. 10, 542: δεξιῇ (sc. χειρί).

34. There is often no conscious, or at all events no definite, ellipsis (cf. Lobeck, Paralipp. pp. 329–388). So in the examples of the preceding sections the exact ellipsis is often doubtful.

DEM. 14, 6: ἀπ' ἴσης.

XEN. Hiero, 6, 8: οὐ γὰρ ἐξ ἐναντίας μόνον ἀλλὰ καὶ πάντοθεν.

THUC. 1, 15, 2: οὐδ' . . . ἀπὸ τῆς ἴσης κοινὰς στρατείας ἐποιοῦντο. 1, 27, 1:

ἐπὶ τῇ ἴσῃ καὶ ὁμοίᾳ. 4, 33, 1 and 35, 3: *ἐξ ἐναντίας.* 4, 105, 2: *τῆς ἴσης καὶ ὁμοίας μετέχοντα μένειν.*

HDT. 1, 109: *τὸ παιδίον κεκοσμημένον τὴν ἐπὶ θανάτῳ.* 3, 119: *ἔδησε τὴν ἐπὶ θανάτῳ.* 5, 72: *κατέδησαν τὴν ἐπὶ θανάτῳ.* 7, 62: *τὴν αὐτὴν ταύτην ἐσταλμένοι.* 7, 84: *τὴν αὐτὴν ἐσκευασμένοι.* 8, 6: *ἐκ . . . τῆς ἀντίης προσπλέειν οὔ κώ σφι ἐδόκεε.*

PIND. O. 7, 82: *ἄλλαν (νίκαν?) ἐπ' ἄλλᾳ.*

HOM. Il. 2, 379: *ἔς γε μίαν (βουλήν?) βουλεύσομεν.*

35. So the feminine adjective is often used adverbially for locality, distance, direction. Regularly in the case of *δημοσίᾳ, ἰδίᾳ, κοινῇ, πεζῇ,* for examples of which see the dictionaries.

DEM. 4, 23: *λῃστεύειν ἀνάγκη . . . τὴν πρώτην.* 18, 36: *τί οὖν συνέβη μετὰ ταῦτ' εὐθύς, οὐκ εἰς μακράν;*

PLAT. Legg. 683 C: *μακρὰν* (sc. *ὁδόν?*) *ἂν ἔλθοιμι ἔγωγε.* Theaet. 200 A: *μακρὰν περιελθόντες.*

XEN. An. 3, 4, 17: *ἰέντες μακράν. Ibid.* 7, 8, 20: *ὅπως ὅτι μακροτάτην ἔλθοι.* Hell. 4, 5, 8: *ἥκειν τὴν ταχίστην.* Mem. 3, 6, 10: *τὴν πρώτην.*

THUC. 6, 98, 3: *ἀποσκίδνασθαι μακροτέραν.*

AR. R. 434: *μηδὲν μακρὰν ἀπέλθῃς.*

EUR. Phoen. 906: *οὐ μακρὰν ἄπεστι.*

36. Neuter Adjectives and Participles are freely employed as substantives in almost any relations, but Homer's range is limited, and the boldness of Thucydides is to be noticed, nor is poetry ever very free.

τὸ παρεληλυθός . . . τὸ μέλλον . . . τὸ παρόν, DEM. 18, 192; *The past . . . the future . . . the present.* **ἂν ἓν ἢ δύ' ἀστεῖ' εἴπωσιν,** *Ibid.* 23, 206; *If they say one or two clever things.*

DEM. 18, 192 (see above). 19, 151: *δυοῖν χρησίμοιν.* 20, 26: *εἰς δέον.* 23, 51: *δύο δηλοῖ δίκαια* (sc. *ὁ νόμος*). *The law sets forth two lines of legal procedure.* 23, 120: *πάντ' ἦν Ἀλέξανδρος.* 23, 206 (see above). [61], 6: *δυοῖν τοῖν καλλίστοιν.*

AESCHIN. 3, 165: *τὸ δ' ἐσόμενον.* 3, 218: *ἀρκεῖ γάρ μοι μικρὰ καὶ μειζόνων αἰσχρῶς οὐκ ἐπιθυμῶ.*

ISAE. 1, 22: *δυοῖν τοῖν ἐναντιωτάτοιν.*

ISOC. [1], 29: *τὸ μέλλον.* 31: *τὸ . . . ἄκαιρον.* 34: *τὸ . . . ἀφανὲς ἐκ τοῦ φανεροῦ.* 40: *μέγιστον ἐν ἐλαχίστῳ.* 3, 19: *ἐν τῷ δέοντι.* 4, 42: *ἐν μέσῳ τῆς Ἑλλάδος.* 4, 54: *πολὺ . . . πρὸ τῶν Τρωικῶν . . . καὶ μικρὸν πρὸ τούτων.* 4, 189: *μεγάλα . . . μικρά.* 11, 43: *δυοῖν τοῖν αἰσχίστοιν.*

ANTIPHON, 6, 31: *δύο τὼ μεγίστω καὶ ἰσχυροτάτω.*

PLATO, Charm. 158 A: *τὰ ὁρώμενα τῆς ἰδέας.* Conv. 186 D: *ἔστι δὲ*

ἔχθιστα τὰ ἐναντιώτατα, ψυχρὸν θερμῷ, πικρὸν γλυκεῖ, ξηρὸν ὑγρῷ. *Ibid.* 195 B: ὅμοιον ὁμοίῳ ἀεὶ πελάζει. *Ibid.* 220 C: ἐξ ἑωθινοῦ. Euthyd. 282 C: ἀπὸ ταὐτομάτου. *Ibid.* 304 B: τὸ σπάνιον. Euthyph. 5 D: τὸ ὅσιον . . . καὶ τὸ ἀνόσιον . . . τοῦ μὲν ὁσίου παντός . . . τὸ ὅσιον καὶ τὸ ἀνόσιον . . . τὸ ὅσιον. *Ibid.* 6 D: τὸ ὅσιον . . . ἕν τι ἢ δύο . . . τῶν πολλῶν ὁσίων . . . πάντα τὰ ὅσια . . . τά τε ἀνόσια . . . καὶ τὰ ὅσια. *Ibid.* 6 E: τὸ μὲν τοῖς θεοῖς προσφιλές . . . τὸ δὲ μὴ προσφιλές. Gorg. 449 C: ἐν βραχυτέροις. *Ibid.* 473 B: τὸ ἀληθές. *Ibid.* 488 D: τὸ κρεῖττον καὶ τὸ βέλτιον καὶ τὸ ἰσχυρότερον. *Ibid.* 488 E: τὸ ἴσον ἔχειν. Legg. 642 A: περὶ σμικροῦ πολλά. *Ibid.* 731 E: τυφλοῦται περὶ τὸ φιλούμενον ὁ φιλῶν. *Ibid.* 791 E: πᾶν . . . τὸ γεννώμενον. *Ibid.* 796 E: εἰς κοινόν. *Ibid.* 816 D–E: ἄνευ γὰρ γελοίων τὰ σπουδαῖα καὶ πάντων τῶν ἐναντίων τὰ ἐναντία μαθεῖν . . . οὐ δυνατόν. *Ibid.* 829 C: νικητήρια. *Ibid.* 875 A: τὸ μὲν κοινὸν . . . τὸ δὲ ἴδιον. *Ibid.* 885 A: εἰς κοινόν. *Ibid.* 932 A: μέχρι τῶν ἐσχάτων τοῦ βίου. Lys. 214 B: τὸ ὅμοιον τῷ ὁμοίῳ ἀνάγκη ἀεὶ φίλον εἶναι. *Ibid.* : περὶ . . . τοῦ ὅλου. Meno, 89 A: τὸ ὠφέλιμον. Parm. 145 B: τό γε μέσον ἴσον τῶν ἐσχάτων ἀπέχει. *Ibid.* 166 B: πολλά. Phaedo, 90 C: πάντα τὰ ὄντα. *Ibid.* 92 D: διὰ τῶν εἰκότων. *Ibid.* 100 D: τῷ καλῷ πάντα τὰ καλὰ γίγνεται καλά. *Ibid.* 112 B: τὸ ὑγρὸν τοῦτο. Phaedr. 230 C: τὸ εὔπνουν τοῦ τόπου. Phileb. 56 A: τὸ μὴ σαφές . . . τὸ βέβαιον. Rpb. 338 D: τὸ ἄρχον. *Ibid.* 410 E: τὸ ἥμερον. *Ibid.* 433 A: διὰ παντός. *Ibid.* C: τὸ ὑπολειφθὲν ἐκείνων, εἰ τὰ τρία εὕροιμεν . . . περὶ δεινῶν τε καὶ μή. Theaet. 184 B: τὰ λευκὰ καὶ μέλανα . . . τὰ ὀξέα καὶ βαρέα. *Ibid.* 187 E: σμικρὸν εὖ . . . πολὺ μὴ ἱκανῶς περᾶναι.

Xen. Ag. 1, 15: ἱππικὸν οὐκ εἶχεν. An. 2, 5, 38: εἰς ἐπήκοον. *Ibid.* 3, 1, 21: ἐν μέσῳ. *Ibid.* 3, 3, 9: ἐκ πολλοῦ. *Ibid.* 3, 3, 17: ἐπὶ βραχύ. *Ibid.* 4, 7, 3: εἰς καλόν. *Ibid.* 7, 6, 8: ἐν ἐπηκόῳ. Conv. 3, 3: εἰς μέσον. Cyr. 1, 3, 18: ἀντὶ τοῦ βασιλικοῦ τὸ τυραννικόν. *Ibid.* 1, 6, 14: τὰ τακτικά. *Ibid.* 1, 6, 35: ἐν ἐρυμνῷ. *Ibid.* 1, 6, 38: ἐν τοῖς μουσικοῖς (neut.). *Ibid.* 2, 3, 8: ἐν κοινῷ. *Ibid.* 3, 3, 28: ἐν περιτεταφρευμένῳ μέν, καταφανεῖ δέ . . . ἐν ἀφανεστάτῳ. Cyr. 4, 3, 2: τὰ πλείστου ἄξια (including males and females) . . . τὰ φίλτατα (including males and females). *Ibid.* 5, 3, 37: τοῦ βαρυτάτου . . . τὰ θᾶττον ἰόντα. *Ibid.* 6, 1, 29: τὰ πλατέα. *Ibid.* 6, 3, 10: πόσον . . . ἄπεστιν. *Ibid.* 7, 1, 4: ἐν ἴσῳ ἕπεσθαι. *Ibid.* 8, 1, 31: τὰ ἐν τῷ φανερῷ αἰσχρά . . . τὰ ἐν τῷ ἀφανεῖ. *Ibid.* 8, 1, 34: πολεμικῶν. *Ibid.* 8, 2, 12: μεγάλα . . . ἀντὶ μικρῶν. Hell. 2, 1, 2: ἐκ τοῦ ἐμφανοῦς. *Ibid.* 2, 1, 25: οὐκ ἐν καλῷ ἔφη αὐτοὺς ὁρμεῖν. *Ibid.* 2, 2, 16: τρεῖς μῆνας καὶ πλείω. *Ibid.* 2, 3, 29: τὸ ἀφανές and τοῦ φανεροῦ. *Ibid.* 4, 5, 15: εἰς τὰ γυμνά. *Ibid.* 5, 4, 54: πρὸς ἅπαντες. *Ibid.* 6, 1, 15: τὰ μαλακά. *Ibid.* 6, 2, 29: ἐπὶ πλέον . . . ἐκ τοῦ ὁμαλοῦ, ἀφ' ὑψηλοτέρου. *Ibid.* 6, 4, 21: τὰ δέοντα. *Ibid.* 6, 5, 24: ἐπὶ τοῖς εὐπροσοδωτάτοις. *Ibid.* 7, 1, 29: ἐπὶ στενὸν τῆς ὁδοῦ. Hiero, 8, 5: τοῖς ἐκ τοῦ ἴσου ἡμῖν οὖσι. Mem. 1, 1, 10: ἐν τῷ φανερῷ. *Ibid.* 2, 1, 6: ἐν ὑπαίθρῳ. *Ibid.* 2, 6, 16: ἐξ ἑτοίμου. *Ibid.* 2, 6, 23: εἰς τὸ μεταμελησόμενον. *Ibid.* 3, 5, 18: ἐν τοῖς ναυτικοῖς. *Ibid.* 3, 10, 5: τὸ μεγαλοπρεπές τε καὶ ἐλευθέριον καὶ τὸ ταπεινόν τε καὶ ἀνελεύθερον καὶ

τὸ σωφρονητικόν τε καὶ φρόνιμον καὶ τὸ ὑβριστικόν τε καὶ ἀπειρόκαλον. Ibid. 3, 10, 9: *τὰ δεόμενα σκέπης. Ibid.* 4, 5, 6: *τὸ χεῖρον ἀντὶ τοῦ βελτίονος. Ibid.* 4, 5, 7: *ἀντὶ τῶν ὠφελούντων τὰ βλάπτοντα. Ibid.* 4, 6, 15: *διὰ τῶν μάλιστα ὁμολογουμένων ἐπορεύετο. Ibid.* 4, 7, 5: *πολλῶν καὶ ὠφελίμων.* Oec. 7, 8: *τῶν διδασκομένων. Ibid.* 14, 2: *τῶν δεσποσύνων.* Hipparch. 4, 17: *ἀεὶ μέντοι τῷ ἰσχυροτέρῳ τὸ ἀσθενέστερον* (sc. *χρή*) *θηρᾶν.* R. Eq. 7, 3: *ἐκ τῶν δεξιῶν . . . ἀναπηδᾶν . . . τοῖς δεξιοῖς τοῦ σώματος . . . τοῖς ἀριστεροῖς . . . τοῖς ἀριστεροῖς τοῖς δεξιοῖς.*

THUC. 1, 3, 3: *πολλῷ . . . ὕστερον . . . τῶν Τρωικῶν.* 1, 4: *ναυτικὸν ἐκτήσατο.* 1, 6, 6: *τὸ παλαιὸν Ἑλληνικόν . . . τῷ νῦν βαρβαρικῷ.* 1, 13, 5: *τὸ ληστικόν.* 1, 18, 1: *ἐπὶ πολύ.* 1, 18, 1: *ἐκ παλαιοτάτου.* 1, 36, 3: *τρία . . . ναυτικά.* 1, 77, 5: *τὸ παρόν.* 1, 80, 4: *ἐν κοινῷ.* 1, 90, 2: *τὸ βουλόμενον καὶ ὕποπτον τῆς γνώμης.* 1, 142, 9: *τὸ ναυτικόν.* 2, 15, 4: *τὰ ἀρχαιότερα Διονύσια.* 2, 21, 2: *ἐν τῷ ἐμφανεῖ.* 2, 59, 3: *τὸ ὀργιζόμενον τῆς γνώμης πρὸς τὸ ἠπιώτερον καὶ ἀδεέστερον.* 2, 62, 5: *ἐν τῷ ἀπόρῳ.* 2, 63, 3: *τὸ ἄπραγμον . . . μετὰ τοῦ δραστηρίου.* 2, 64, 5: *ἐν τῷ παρόντι . . . ἐπὶ πολύ.* 3, 11, 3: *τὰ κράτιστα.* 3, 18, 4: *ἐπὶ τῶν καρτερῶν.* 3, 21, 4: *δι' ὀλίγου.* 3, 40, 1: *τὸ ἀκούσιον.* 3, 43, 3: *ἐκ τοῦ προφανοῦς.* 3, 72, 3: *τὰ μετέωρα.* 3, 82, 6: *τὸ ξυγγενὲς τοῦ ἑταιρικοῦ ἀλλοτριώτερον ἐγένετο.* 3, 82, 7: *ἀπὸ τοῦ προφανοῦς.* 3, 83, 1: *τὸ εὔηθες . . . τὸ γενναῖον.* 4, 32, 4: *ἐκ πολλοῦ.* 4, 36, 2: *τῷ ἀδοκήτῳ.* 4, 61, 5: *τὸ ἀνθρώπειον, διὰ παντός, τοῦ εἴκοντος, τὸ ἐπιόν.* 4, 63, 1: *τὸ ἐλλιπές, ἐς ἀΐδιον.* 4, 63, 2: *ἐξ ἴσου.* 5, 16, 1: *τὸ ἀκίνδυνον.* 5, 66, 3: *τὸ δέον.* 5, 69, 2: *ἐκ πολλοῦ, δι' ὀλίγου.* 6, 2, 5: *τὰ μέσα.* 6, 34, 4: *διὰ τὸ ξύνηθες ἥσυχον ἥκιστ' ἂν ὀξέως πείθοισθε.* 6, 89, 4: *πᾶν τὸ ἐναντιούμενον.* 6, 92, 4: *τὸ φιλόπολι.* 7, 36, 6: *ἐς ὀλίγον.* 7, 75, 7: *ὁπλιτικῷ προσέχοντας μᾶλλον ἢ ναυτικῷ.* 8, 95, 2: *Εὔβοια αὐτοῖς . . . πάντα ἦν.*

HDT. 1, 8: *τὰ καλά.* 1, 11: *τὰ λεγόμενα.* 1, 13: *ἐς τὠυτό.* 1, 18: *τὸ ὅμοιον.* 1, 20: *πρὸς τὸ παρεόν.* 1, 22: *ἐς τὸ ἔσχατον κακοῦ.* 1, 30: *πάντα, τὰ πάντα.* 1, 30: *τὸ λεχθέν.* 1, 32: *τὸ θεῖον.* 2, 2: *ἄλλα μάταια πολλά.* 3, 2: *τὰ Περσέων νόμιμα.* 4, 5: *ἐμοὶ οὐ πιστὰ λέγοντες.* 5, 6: *τὸ δὲ ἄστικτον ἀγεννές* (*κέκριται*). 6, 1: *ἐθώυμαζε . . . τὸ γεγονός.* 7, 5: *πολλὰ κακά.* 8, 3: *τὸ ναυτικόν.* 9, 2: *τὰ σά.*

AR. Eq. 187: *ὅσον πέπονθος ἀγαθόν.* Nub. 26: *τουτὶ τὸ κακόν.* Vesp. 3: *κακὸν . . . μέγα.* Pax, 272: *ἐν δέοντι.* Thesm. 23: *πρὸς τοῖς ἀγαθοῖς τούτοισιν.* Av. 382: *μάθοι γὰρ ἄν τις κἀπὸ τῶν ἐχθρῶν σοφόν.* Ran. 1: *τῶν εἰωθότων. Ibid.* 421: *κἀστὶν* (sc. Ἀρχέδημος) *τὰ πρῶτα τῆς ἐκεῖ μοχθηρίας.* Plut. 2: *τὰ βέλτιστα.*

COM. 2, 3 (M): *οὐκ ἔστιν οἰκεῖν οἰκίαν ἄνευ κακοῦ.* 2, 9: *τῶν κακῶν παροψίδες.* 4, 13: *τὰ παρὰ τοῖς ἄλλοισιν . . . κακά.* 4, 22: *λέγουσι πάντα μᾶλλον ἢ τί τἀγαθόν.* 4, 39: *πάντων ἀφορμὴ τῶν καλῶν εὑρίσκεται.* 4, 41: *τὸ πεπρωμένον . . . ἄφευκτόν ἐστιν.* 4, 44: *τὸ λυποῦν πλεῖον ἢ τὸ σῷζον.*

EUR. Alc. 199: *ἦ που στενάζει τοισίδ' Ἄδμητος κακοῖς.* Andr. 184: *κακόν γε θνητοῖς τὸ νέον.* Bacch. 216: *νεοχμὰ . . . κακά.* El. 431: *ἴσον φέρει.*

Hec. 120: τὸ . . . σὸν . . . ἀγαθόν. Hel. 271: μεῖζον τῆς ἀληθείας κακόν. Heracl. 570–1: τῆς τε σῆς εὐψυχίας | καὶ τοῦ δικαίου (ἕκατι). Herc. F. 509: ὀνομαστὰ πράσσων. Hipp. 379: τὰ χρήστ' ἐπιστάμεσθα. I. A. 408: ἐς κοινὸν ἀλγεῖν τοῖς φίλοισι χρὴ φίλους. I. T. 559: κακὸν δίκαιον εἰσεπράξατο. Ion, 969: τὰ θνητὰ τοιαῦτ(α). Med. 330: ἔρωτες . . . κακὸν μέγα. Or. 397: σοφόν τοι τὸ σαφές, οὐ τὸ μὴ σαφές. Phoen. 597: φιλόψυχον κακόν. Suppl. 435: νικᾷ δ' ὁ μείων τὸν μέγαν δίκαι' ἔχων. Tro. 489: θριγκὸς ἀθλίων κακῶν. fr. 21, 3 N²: οὐκ ἂν γένοιτο χωρὶς ἐσθλὰ καὶ κακά. 80: φεῦ φεῦ, τὰ μεγάλα μεγάλα καὶ πάσχει κακά. 236: σὺν μυρίοισι τὰ καλὰ γίγνεται πόνοις. 275, 4: κἂν σμίκρ' ἔχῃ τις, μεγάλ' ἔχειν νομιζέτω.

Soph. Ai. 1003: ἴθ', ἐκκάλυψον, ὡς ἴδω τὸ πᾶν κακόν. Antig. 77: τὰ τῶν θεῶν ἔντιμ(α). El. 333: ἀλγῶ 'πὶ τοῖς παροῦσιν. *Ibid.* 384: ἐν καλῷ φρονεῖν. O. C. 771: τὸ συγγενὲς τοῦτ(ο). O. T. 110–1: τὸ δὲ ζητούμενον | ἀλωτόν, ἐκφεύγει δὲ τἀμελούμενον. *Ibid.* 800: τἀληθὲς ἐξερῶ. Ph. 446: οὐδέν πω κακὸν γ' ἀπώλετο. *Ibid.* 674–5: τὸ . . . νοσοῦν. *Ibid.* 919: σῶσαι κακοῦ. Tr. 196: τὸ ποθοῦν. Trach. 474: πᾶν σοι φράσω τἀληθές. fr. 100 N²: τὸ καλῶς πεφυκός. fr. 321 N²: φρονεῖν . . . ἴσα. fr. 326 N²: τὰ ψευδῆ λέγειν.

Aeschyl. Ag. 79: τό θ' ὑπέργηρων. Cho. 212: εὔχου τὰ λοιπά. Eum. 276: διδαχθεὶς ἐν κακοῖς. Pers. 228: ἐκτελοῖτο δὴ τὰ χρηστά. P. V. 26: τοῦ παρόντος ἀχθηδὼν κακοῦ. S. c. Th. 1: χρὴ λέγειν τὰ καίρια. Suppl. 77: τὸ δίκαιον ἰδόντες. fr. 390 N²: ὁ χρήσιμ' εἰδώς, οὐχ ὁ πόλλ' εἰδὼς σοφός. 396 N²: μανθάνειν σοφά.

Trag. fr. adesp. 31 N²: οὐκ ἀξιῶ μικρῶν σε, μεγάλα δ' οὐκ ἔχω. *Ibid.* 513, 2 N²: τἀμὰ γὰρ καλῶς ἔχει.

Pind. (not overcommon). O. 1, 31: ἅπαντα . . . τὰ μείλιχα. *Ibid.* 2, 36: ἀτειρεῖ σὺν ἀγαθῷ. *Ibid.* 2, 62: οἶδεν τὸ μέλλον. *Ibid.* 9, 28: ὥπασαν τὰ τερπν(ά). *Ibid.* 9, 94: κάλλιστα . . . ῥέξαις. *Ibid.* 10, 55: τὸ σαφανές. *Ibid.* 12, 9: τῶν δὲ μελλόντων τετύφλωνται φραδαί. *Ibid.* 13, 103: τά τ' ἐσσόμενα τότ' ἂν φαίην σαφές. *Ibid.* 14, 5–6: σὺν γὰρ ὕμμιν . . . τὰ γλυκέ' ἄνεται πάντα βροτοῖς. P. 1, 86: μὴ παρίει καλά. N. 11, 42: ἐν ἀμείβοντι.

Bacchyl. fr. 1, 1: μοῖραν . . . καλῶν.

Simonid. C. fr. 37, 13: τό γε δεινόν.

Sapph. fr. 51: ἀράσαντο δὲ πάμπαν ἔσλα | τῷ γάμβρῳ.

Solon, fr. 4, 32: κακὰ πλεῖστα πόλει δυσνομία παρέχει.

Alcae. fr. 35, 1: οὐ χρὴ κάκοισι θῦμον ἐπιτρέπην.

Arch. fr. 20: κλαίω τὰ Θασίων, οὐ τὰ Μαγνήτων κακά.

Hymn. Hom. 4, 44: κέδν' εἰδυῖαν.

Hes. O. et D. 40: ὅσῳ πλέον ἥμισυ παντός. *Ibid.* 91: ἄτερ τε κακῶν καὶ ἄτερ χαλεποῖο πόνοιο. *Ibid.* 116–7: ἐσθλὰ δὲ πάντα | τοῖσιν ἔην. Theog. 28: ἀληθέα γηρύσασθαι.

Hom. Od. 1, [140] = 4, 56 = 7, 176 = 10, [372] = 15, [139] = 17, 95: παρεόντων. 1, 274: ἐπὶ σφέτερα σκίδνασθαι. 1, 428: κεδνὰ ἰδυῖα. 2, 231: αἴσιμα εἰδώς. 2, 369: ἐπὶ σοῖσι καθήμενος. 3, 115: πεντάετές γε καὶ ἑξάετες. 3, 118: εἰνάετες.

3, 247: ἀληθές. 3, 277: φίλα εἰδότες. 4, 460: ὀλοφώια εἰδώς. 4, 695 = 22, 319: ἐυεργέων. 4, 696 and 711: πεπνυμένα εἰδώς. 4, 837: ἀνεμώλια βάζειν. 5, 182: οὐκ ἀποφώλια εἰδώς. 5, 476: ἐν περιφαινομένῳ. 7, 166: ἔνδον ἐόντων. 7, 310: αἴσιμα πάντα. 8, 66 = 473: μέσσῳ. 8, 262: ἐς μέσον. 8, 405: πολέος. 8, 584: κεχαρισμένα εἰδώς. 9, 189: ἀθεμίστια ἤδει. 9, 474: κερτομίοισιν. 11, 432: λυγρὰ ἰδυῖα. 13, 405: ἤπια οἶδεν. 14, 12: τὸ μέλαν δρυός. 14, 91: νέεσθαι ἐπὶ σφέτερ(α). 14, 125: ἀληθέα. 14, 288: ἀπατήλια εἰδώς. 14, 433: αἴσιμα ἤδει. 15, 77: ἔνδον ἐόντων. 15, 88: νεῖσθαι ἐφ' ἡμέτερ(α). 17, 452: ἀλλοτρίων. 17, 456: ἀλλοτρίοις. 18, 404: τὰ χερείονα. 18, 414: ἐπὶ ῥηθέντι δικαίῳ. 19, 248: ἄρτια ἤδει. 19, 329: ὃς ... ἀπηνέα εἰδῇ. 20, 177: κερτομίοισιν. 21, 85: ἐφημέρια φρονέοντες.

HOM. Il. 1, 70: τά τ' ἐόντα τά τ' ἐσσόμενα πρό τ' ἐόντα. 1, 106: τὸ κρήγυον. 1, 107: τὰ κάκ'. 1, 539: κερτομίοισι. 1, 542: κρυπτάδια φρονέοντα. 1, 576: τὰ χερείονα. 2, 213: ἄκοσμά τε πολλά τε ἤδει. 3, 69: ἐν μέσσῳ. 4, 161: σύν τε μεγάλῳ ἀπέτισαν. 4, 185: ἐν καιρίῳ. 4, 256: μειλιχίοισιν. 4, 541: κατὰ μέσσον. 6, 162: ἀγαθὰ φρονέοντα. 6, 376: νημερτέα μυθήσασθε. 6, 382: ἀληθέα. 7, 238: ἐπὶ δεξιά ... ἐπ' ἀριστερά. 7, 277: μέσσῳ. 8, 491 = 10, 199: ἐν καθαρῷ. 9, 579: τὸ ... ἥμισυ. 10, 357: δουρηνεκές. 11, 336: κατὰ ἶσα. 12, 436: ἐπὶ ἶσα. 13, 824: ποῖον ἔειπες. 17, 431: μειλιχίοισι. 21, 214: περὶ δ' αἴσυλα ῥέζεις. 22, 497: ὀνειδείοισιν. 23, 275 and 538: τὰ πρῶτα, *first prize*. 23, 538: δεύτερ(α), *second prize*. 23, 562: πολέος. 23, 570: ποῖον ἔρεξας. 23, 751: λοισθήι(α), *last prize*. 24, 531: τῶν λυγρῶν. For ξείνιον, ξείνια, ξεινήιον, ξεινήια, vid. Hom. Dict.

37. NEUTER PLURAL OF ADJECTIVES AND VERBALS IN **-τος** AND **-τέος**.—Especially to be noticed in this connection is the use of the neuter plural of adjectives and of verbals for the singular. This use is not a standard prose use. See Bishop, A. J. P. xx (1899), 1–21 and 121–138.

πλοϊμώτερα ἐγένετο, THUC. 1, 8, 2; *Greater facilities of navigation ensued.*

ORATORES ATTICI: No occurrence according to E. R. Schulze, Quaestiunculae grammaticae ad oratores Atticos spectantes, Bautzen, 1889.

PLATO: In Rpb. 416 E, Krüger suggests ὁσία for ὅσια, and *Ibid.* 562 A, cited by Matth. § 443, is not an example.

XEN. An. 3, 4, 49: ἕως μὲν βάσιμα ἦν, ἐπὶ τοῦ ἵππου ἦγεν, ἐπεὶ δὲ ἄβατα ἦν, καταλιπὼν τὸν ἵππον ἔσπευδε πεζῇ. *Ibid.* 4, 6, 17: εἀνπερ ἅπαξ λάβωμέν τι τοῦ ὄρους, βατὰ καὶ τοῖς ὑποζυγίοις ἔσται.

THUC. 1, 8, 2: καταστάντος δὲ τοῦ Μίνω ναυτικοῦ πλοϊμώτερα ἐγένετο παρ' ἀλλήλους. 1, 72, 1: παριτητέα. 1, 79, 2: πολεμητέα. 1, 86, 3: παραδοτέα, διακριτέα, τιμωρητέα. 1, 88: πολεμητέα. 1, 93, 4: ἀνθεκτέα. 2, 3, 3: ἐδόκει οὖν ἐπιχειρητέα εἶναι. 2, 10, 2, and 56, 1: ἑτοῖμα. 3, 16, 2: ἄπορα. 4, 1, 3 and 5, 14, 4: ἀδύνατα. 6, 25, 2: πλευστέα. 6, 50, 5: πολεμητέα.

HDT. 1, 4: δῆλα ... ὅτι. 1, 91: τὴν πεπρωμένην μοῖραν ἀδύνατά ἐστι ἀπο-

φυγεῖν καὶ θεῷ. 1, 112: βεβουλευμένα ἔσται. 1, 194: οἷά τε, *et saepe*. 1, 207: δῆλα, *et saepe*. 3, 61: ἀκουστέα. 3, 109: βιώσιμα. 5, 124 and 6, 13: ἀδύνατα. 6, 106: *id.* 7, 185: προσλογιστέα. 9, 2: χαλεπά.

AR. Ach. 770: οὐ δεινά; *Ibid.* 1079: οὐ δεινὰ μὴ 'ξεῖναί με μηδ' ἑορτάσαι; Eq. 30: κράτιστα. *Ibid.* 609: δεινά. Av. 1033: οὐ δεινά; Lys. 626: δεινά.

COM. 4, 661: ἀνόητά γ' εἰ τοῦτ' ἦλθες ἐπιτάξων ἐμοί.

EUR. Alc. 218: δῆλα (*bis*). Bacch. 1039: συγγνωστά. Hec. 1107: *id.* H. F. 583: δίκαια τοὺς τεκόντας (subj.) ὠφελεῖν τέκνα (obj.). Hipp. 269: ἄσημα. Med. 703: συγγνωστά. Or. 413: οὐ δεινά. Phoen. 994: συγγνωστά.

SOPH. Ai. 887: σχέτλια. *Ibid.* 1126: δίκαια. Ant. 576: δεδογμέν(α). *Ibid.* 677: ἀμυντέ(α). *Ibid.* 678: ἡσσητέα. Ph. 524: αἰσχρά. Tr. 495, 1116: δίκαια.

AESCHYL. Pr. V. 216: κράτιστα.

PIND. O. 1, 53: ἄπορα. P. 1, 34: ἐοικότα. 2, 81: ἀδύνατα. 4, 247: μακρά. N. 8, 4: ἀγαπατά.

HOM. Od. 8, 299: οὐκέτι φυκτὰ πέλοντο, but Od. 5, 359: ὅθι μοι φάτο φύξιμον εἶναι. 11, [456]: ἐπεὶ οὐκέτι πιστὰ γυναιξίν. 14, 489: οὐκέτι φυκτὰ πέλονται. 20, 223: οὐκέτ' ἀνεκτὰ πέλονται.

Il. 14, 97–8: ὄφρ(α) . . . | Τρωσὶ μὲν εὐκτὰ γένηται. 16, 128: μὴ δὴ νῆας ἕλωσι καὶ οὐκέτι φυκτὰ πέλωνται.

38. ELLIPSIS OF NEUTER SUBSTANTIVES.—Definite ellipses of neuter substantives are rare.

θερμῷ (ὕδατι) . . . λοῦσθαι, AR. Nub. 1044; *To bathe in hot water.*

HDT. 2, 37: λοῦνται δὲ δὶς τῆς ἡμέρης ἑκάστης ψυχρῷ (sc. ὕδατι).

AR. Nub. 1044 (see above). Eccl. 216: βάπτουσι θερμῷ.

COM. 3, 445: τὸ θερμόν.

THEOGN. 263: ψυχρόν μοι παρὰ τῇδε φίλοι πίνουσι τοκῆες.

39. POSSESSIVE PRONOUN OR POSSESSIVE GENITIVE WITH ADJECTIVES AND PARTICIPLES USED SUBSTANTIVELY.—Unless an adjective or participle is fully substantivized it does not take a possessive pronoun, and seldom the possessive genitive in attributive position.

τὰ τοῦ δήμου συμφέροντα, DIN. 1, 107; *The commons' interests.*

τὸν ὁμώνυμον τὸν ἐμαυτοῦ, DEM. 3, 21; *That namesake of mine.*

τῷ σῷ ὁμωνύμῳ, PLATO, Theaet. 147 D; *Your namesake.*

DIN. 1, 107 (see above).

DEM. 3, 21 (see above). 18, 47: τὸ τοῦ προδιδόντος συμφέρον. 18, 138: τὸ τῆς πόλεως συμφέρον. 18, 139: τὸ τῶν ἐχθρῶν συμφέρον, but *ibid.*: περὶ τῶν συμφερόντων τῇ πόλει. 37, 1: τοῦ δικαίου τούτου. [56], 28: μετὰ τοῦ συμφέροντος τοῦ τῶν δανειστῶν.

AESCHIN. 3, 80: *τοῦ ὑμετέρου συμφέροντος.*

ISOC. 5, 24: *τοῖς ἐπιτηδείοις τοῖς ἐμοῖς.*

LYS. [2], 71: *τοὺς προσήκοντας αὐτῶν ἐλεεῖν*, but [2], 76: *τοὺς τούτοις προσήκοντας*, and 12, 72: *τὰ τῇ πόλει συμφέροντα.* 12, 79: *παρὰ . . . τῶν τουτουΐ συναρχόντων.* 12, 87: *τοὺς συνάρχοντας αὐτοῦ.*

AND. 2, 9: *τῷ ἐμῷ αἰσχρῷ.*

ANT. 5, 7: *τῷ ὑμετέρῳ δικαίῳ.* 5, 18: *τοῖς ἐμοῖς προσήκουσιν*, but 5, 59: *τῶν ἐμοὶ προσηκόντων.* 5, 59: *τῶν ἐκείνου ἀναγκαίων.*

PLATO, Apol. 34 B: *οἱ τούτων προσήκοντες.* Cf. Legg. 868 B: *τῶν προσηκόντων τῷ τελευτήσαντι*, but just below: *τοὺς προσήκοντας τοῦ τελευτήσαντος.* Cf. *ibid.* 868 C: *τοῖς προσήκουσι τοῦ τελευτήσαντος*, and *ibid.* 947 C: *οἱ προσήκοντες τοῦ τελευτήσαντος.* Phaedr. 240 A: *τὸ αὑτοῦ γλυκύ.* Rpb. 338 C: *τὸ τοῦ κρείττονος . . . ξυμφέρον*, and similarly often. Theaet. 147 D (see above).

XEN. Apol. 27: *τοῖς ἐμοῖς εὖνοις.* Hell. 5, 2, 33: *τοῖς . . . ὑμετέροις δυσμενέσι.*

THUC. 2, 61, 2: *ἐν τῷ ὑμετέρῳ ἀσθενεῖ τῆς γνώμης.* 5, 46, 1: *ἐν μὲν τῷ σφετέρῳ καλῷ, ἐν δὲ τῷ ἐκείνων ἀπρεπεῖ.* 6, 11, 6: *τὸ σφέτερον ἀπρεπές.*

HDT. 3, 65: *ὑπὸ τῶν ἑωυτοῦ οἰκηιοτάτων.*

AR. Eq. 845: *ἁπαξάπαντας τοὺς ἐμοὺς ἐχθροὺς ἐπιστομίζειν.* Pl. 631: *ὦ βέλτιστε τῶν σαυτοῦ φίλων.*

EUR. Alc. 167: *ὥσπερ αὐτῶν ἡ τεκοῦσ' ἀπόλλυμαι.* El. 335: *ὅ τ' ἐκείνου τεκών.* Hipp. 1007: *τὸ σῶφρον τοὐμόν.* I. A. 1270: *οὐδ' ἐπὶ τὸ κείνου βουλόμενον ἐλήλυθα.*

On the use of a Neuter Adjective as the Predicate of a Masculine or Feminine Subject, see under *Concord*, **126**.

40. χρῆμα and **πρᾶγμα.**—**χρῆμα** and **πρᾶγμα** are often used to make a substantive of an adjective. The use of **χρῆμα** and **πρᾶγμα** resembles that of *ἀνήρ*.

κοῦφον γὰρ χρῆμα ποιητής ἐστι, PLATO, Ion, 534 B; *A poet is a light and airy thing.*

ORATORES ATTICI: *χρῆμα* not in DEM., LYS., and ANTIPHON.

DEM. [35], 15–6: *Λάκριτος μέγα πρᾶγμα, Ἰσοκράτους μαθητής.*

PLATO, Gorg. 485 B: *πικρόν τί μοι δοκεῖ χρῆμα εἶναι.* Ion, 534 B (see above).

XEN. Cyr. 1, 4, 8: *καταβάλλει τὴν ἔλαφον, καλόν τι χρῆμα καὶ μέγα.*

HDT. 3, 53: *τυραννὶς χρῆμα σφαλερόν.* 5, 96: *πᾶν χρῆμα ἐκίνεε*, and *χρῆμα* elsewhere in Hdt.

AR. Nub. 816: *τί χρῆμα πάσχεις;* and similarly elsewhere in comedy and tragedy. Lys. 511: *μέγα πρᾶγμα. Ibid.* 677: *ἱππικώτατον . . . χρῆμα.* Pl. 856: *σχέτλια . . . πράγματα.*

COM. 4, 4: *δημοτικὸν . . . πρᾶγμα καὶ σωτήριον.*

EUR. Or. 70: *ἄπορον χρῆμα δυστυχῶν δόμος.*

SOPH. Ai. 288: τί χρῆμα δρᾷς;
AESCHYL. Cho. 10: τί χρῆμα λεύσσω;
PIND. O. 9, 104: χρῆμ' ἕκαστον.

41. ABSTRACT NOUN USED AS A CONCRETE.—Akin to the use of an adjective as a substantive is the employment of an abstract as a concrete. So

ἀγεμόνευμα = ἡγεμών,
ἀκολουθία, *train*,
ἄλημα,
ἄτη,
βίος, *livelihood*,
βόσκημα,
γέλως, *laughing-stock*,
γενεά, *kindred* for *kinsman*,
γενέθλη,
γένεσις,
γένος,
γόνος,
δουλεία,
ἐλέγχεα,
ἔρις,
ἑταιρία,
ζηλώματα,
ἡλικία,
θεραπεία,
κάλλος,
κάθαρμα, *offscouring*, *outcast*,
κατάπαυμα,
κατηφείη,
κήδευμα,
κρύτημα,
κώκυμα,
λῆρος,
λόχευμα,
μέγεθος,
μέλημα,
μήνιμα,
μῆνις,
μῆτις,
μίασμα,
ξυγγένεια,
νεότης,
νόσος, *plague*,
νύμφευμα,
ὄλεθρος,
ὀμηλικίη,
παίδευσις,
παιπάλημα,
περίτριμμα,
πῆμα,
πόθος,
ποίμνη,
πόνος,
πρεσβεία,
πρεσβεύματα,
στύγος,
συγγένεια,
συμμαχία,
τιμαί,
τρῖμμα,
τροφή,
ὕβρισμα,
ὑπηρεσία,
φθόρος,
φιλότης,
φλόξ,
φόνος,
φυγή,
φυλακή,
χάρμα.

Many of the above examples are exclusively poetical, others are colloquial or vulgar, and some belong to neither sphere. For references see the dictionaries. A few illustrative passages are cited below. Compare *Massinger*, "Careless *harlotry*"; *Shaks.*, "What *trade* art thou?"

σοὶ δ' ἀρετῆς, ὦ κάθαρμα(α) . . . τίς μετουσία; DEM. 18, 128, *You and virtue, you offscouring of the earth, what have you in common with her?*

DEM. 18, 127: περίτριμμ' ἀγορᾶς, ὄλεθρος γραμματεύς. *Ibid.* 128 (see above).

PLATO, Phaedr. 228 D: ὦ φιλότης. *Ibid.* 252 A: κοιμᾶσθαι . . . ἐγγυτάτω τοῦ πόθου. Theaet. 176 D: οἴονται ἀκούειν ὅτι οὐ λῆροί εἰσι, γῆς ἄλλως ἄχθη.

XEN. Cyr. 5, 2, 7: τὴν θυγατέρα, δεινόν τι κάλλος καὶ μέγεθος, *An awful beauty and divinely tall.*

THUC. 2, 41, 1: ξυνελών τε λέγω τήν τε πᾶσαν πόλιν τῆς Ἑλλάδος παίδευσιν (*school*) εἶναι.

HDT. 1, 31: *τούτοισι . . . βίος τε ἀρκέων ὑπῆν, They had substance enough.*
AR. Nub. 447: *περίτριμμα δικῶν.*
EUR. Phoen. 30–1: *ἥ δὲ τὸν ἐμὸν ὠδίνων πόνον | μαστοῖς ὑφεῖτο.* [Rhes.] 498–9: *ἔστι δ' αἰμυλώτατον | κρότημ' Ὀδυσσεύς.* fr. 530: *Κύπριδος δὲ μίσημ(α),* Cf. "She is my pet *aversion*."
SOPH. Ant. 650: *ψυχρὸν παραγκάλισμα, Hugging-piece* (wife). O. C. 902–3: *ὡς μὴ . . . γέλως . . . ἐγὼ | ξένῳ γένωμαι τῷδε.* fr. 827: *κρότημα.*
AESCHYL. Cho. 1027–8: *κτανεῖν τέ φημι μητέρ' οὐκ ἄνευ δίκης, | πατροκτόνον μίασμα καὶ θεῶν στύγος.*
PIND. P. 4, 135–6: *τῶν δ' ἀκούσαις αὐτὸς ὑπαντίασεν | Τυροῦς ἐρασιπλοκάμου γενεά. Ibid.* 250: *φόνον, murderess.*
HOM. Il. 2, 235: *κάκ' ἐλέγχε(α). Ibid.* 9, 538: *δῖον γένος.*

The Greeks had no terms for our abstract and concrete, which are imperfectly represented, the one by *πρᾶγμα*, the other by *σῶμα*. What we call abstract formations are largely feminine and neuter, feminine collectives, neuter collectives: the feminine goes back to personification (the mother gender), the neuter to result (fruit), mass.

42. PLURAL OF ABSTRACT SUBSTANTIVES USED DISTRIBUTIVELY.—In Greek, the plural of abstract substantives is used distributively with far more freedom than in modern English. In Old English compare "Lete us two preue oure *strengthes*," Morte d'Arthur, 193, 22, and similarly elsewhere.

οὐδ' ἀπέβλεψεν (sc. **ὁ δῆμος**) **εἰς τὰς οὐσίας τὰς τούτων,** DEM. 21, 2; *The commons had no regard to their substance (property).* **πολλῶν γὰρ τὰ μέρη τὸν ἀδελφὸν ἀποστερεῖ,** 36, 36; *He deprives his brother of his share(s) in many things.*

DEM. 21, 2 (see above). 30, 21: *ἀδελφῶν καὶ θυγατέρων βίους ἐγχειρίζομεν, ὑπὲρ ὧν τὰς ἀσφαλείας μάλιστα σκοποῦμεν.* 36, 36 (see above).
ISOC. 2, 46: *τὰς ἀληθείας τῶν πραγμάτων.* 3, 15: *τὰς ἰσότητας τοῖς μετέχουσι τῶν πολιτειῶν ζητοῦσι.* 3, 20: *τὰς εὐνοίας ἔχουσιν.* 4, 151: *τὰ . . . σώματα διὰ τοὺς πλούτους τρυφῶντες.* (In Isocrates the plural is so marked a mannerism, and is so often suggested by the avoidance of hiatus, that it is not necessary to insist on sharp distinctions in that author.)
ANT. 1, 28: *οὐ . . . μαρτύρων γ' ἐναντίον οἱ ἐπιβουλεύοντες τοὺς θανάτους τοῖς πέλας μηχανῶνται.*
PLATO, Legg. 625 B–C: *κυπαρίττων τε ἐν τοῖς ἄλσεσιν ὕψη καὶ κάλλη, The height and beauty of the cypresses in the groves.* Rpb. 425 A: *σιγάς τε τῶν νεωτέρων παρὰ πρεσβυτέροις, Silence of the juniors in the presence of seniors.*
XEN. Cyr. 3, 3, 19: *ῥώμαις.* Hell. 6, 1, 5: *ταῖς ἡλικίαις.*

THUC. 7, 55, 2: *πόλεσι . . . καὶ ναῦς καὶ ἵππους καὶ μεγέθη ἐχούσαις.*

HDT. 1, 202; 2, 10: *μεγάθεα.* 3, 102: *μύρμηκες μεγάθεα ἔχοντες κυνῶν μὲν ἐλάσσονα, ἀλωπέκων δὲ μέζονα.* 3, 107: *μεγάθεα.* 6, 58: *τῶν γὰρ ὧν βαρβάρων οἱ πλεῦνες τῷ αὐτῷ νόμῳ χρέωνται κατὰ τοὺς θανάτους τῶν βασιλέων, At the death of their kings.* 7, 103: *μεγάθεα.*

AR. Pl. 530: *ἱματίων βαπτῶν δαπάναις.*

EUR. Phoen. 870: *αἵ θ' αἱματωποὶ δεργμάτων διαφθοραί.*

SOPH. O. C. 552: *τὰς αἱματηρὰς ὀμμάτων διαφθοράς.* Ph. 304: *οὐκ ἐνθάδ' οἱ πλοῖ τοῖσι σώφροσιν βροτῶν.*

AESCHYL. Ag. 404–5: *λιποῦσα δ' ἀστοῖσιν . . . ναυβάτας ὁπλισμούς.*

PIND. O. 4, 12: *τροφαῖς ἑτοῖμον ἵππων (= ἱπποτροφίαις). Ibid.* 9, 19: *στεφάνων ἄωτοι. Ibid.* 12, 9: *τῶν . . . μελλόντων . . . φραδαί.* P. 1, 4: *προοιμίων ἀμβολάς. Ibid.* 10, 72: *πολίων κυβερνάσιες.* I. 3 [4], 48: *τῶν ἀπειράτων γὰρ ἄγνωστοι σιωπαί.*

43. THE DISTRIBUTIVE SINGULAR. — The distributive singular of abstract nouns is less common in Greek than the plural, and the distributive singular of concrete nouns is rare.

κακοὶ τὴν ψυχήν, AESCHIN. 3, 47; *Base of soul.*

AESCHIN. 3, 47 (see above).

PLATO, Rpb. 452 B: *μὴ ἡδεῖς τὴν ὄψιν.*

XEN. An. 2, 3, 15: *θαυμάσιαι τοῦ κάλλους καὶ μεγέθους.*

THUC. 2, 70, 3: *ἐξελθεῖν αὐτοὺς . . . ξὺν ἑνὶ ἱματίῳ, γυναῖκας δὲ ξὺν δυοῖν.* 3, 22, 2: *τὸν ἀριστερὸν πόδα μόνον ὑποδεδεμένοι.* 3, 22, 3: *ψιλοὶ δώδεκα ξὺν ξιφιδίῳ καὶ θώρακι ἀνέβαινον,* but *ibid.* just below: *ψιλοὶ ἄλλοι . . . ξὺν δορατίοις ἐχώρουν.* 4, 4, 2: *τὸν πηλὸν . . . ἐπὶ τοῦ νώτου ἔφερον, They carried the clay upon their backs.* 6, 44, 2: *ἀγορᾷ οὐδὲ ἄστει, ὕδατι δὲ καὶ ὁρμῷ.* 8, 96, 5: *διάφοροι . . . τὸν τρόπον.*

HDT. 1, 31: *τούτοισι . . . ὑπὴν . . . ῥώμη σώματος.*

AR. Pax, 607: *τὰς φύσεις ὑμῶν δεδοικὼς καὶ τὸν αὐτοδὰξ τρόπον.* Av. 643: *καὶ τοὔνομ' ἡμῖν φράσατον.*

EUR. Cycl. 225: *σῶμα συμπεπλεγμένους.* H. F. 703: *κοσμεῖσθε σῶμα.*

SOPH. O. T. 1375: *ἀλλ' ἡ τέκνων δῆτ' ὄψις ἦν ἐφίμερος.*

AESCHYL. Pers. 441–2: *ἀκμαῖοι φύσιν | ψυχήν τ' ἄριστοι κεὐγένειαν ἐκπρεπεῖς.*

44. PLURAL ABSTRACT NOUNS USED CONCRETELY. — PLURAL OF PROPER NOUNS. — Pluralizing abstract nouns makes them concrete; pluralizing proper nouns makes them common.

So **μανίαι,** *attacks of madness;* **θάνατοι,** *executions, cases of death.*

τὰς Ἀλκμήνας, AR. Av. 558; *Your Alcmenas* (women like Alcmena).

45. *Plural of Abstract Nouns:*

DEM. [26], 19: *διὰ τὰς τούτων ἀπονοίας.* 38, 21: *φόνοι καὶ ὕβρεις, Murders and outrages.* [42], 8: *περὶ τῶν ἄλλων ἀκούσεσθε πάσας τὰς ἀληθείας.*

ISOC. 7, 4: *τοῖς πλούτοις, ταῖς δυναστείαις, ταῖς ἐνδείαις, ταῖς ταπεινότησι.* 7, 44: *εἰδότες τὰς ἀπορίας μὲν διὰ τὰς ἀργίας γιγνομένας, τὰς δὲ κακουργίας διὰ τὰς ἀπορίας.* 8, 90: *ἐν σιτοδείαις καὶ πολιορκίαις.* (See note on Isocrates above, **42**.)

PLATO, Phaed. 84 C: *πολλὰς γὰρ δὴ ἔτι ἔχει* (sc. *τὰ λεχθέντα*) *ὑποψίας καὶ ἀντιλαβάς.*

XEN. Hell. 6, 3, 8: *ἐοίκατε τυραννίσι μᾶλλον ἢ πολιτείαις ἡδόμενοι.*

THUC. 6, 77, 1: *Λεοντίνων τε ξυγγενῶν κατοικίσεις καὶ Ἐγεσταίων ξυμμάχων ἐπικουρίας.*

HDT. 3, 40: *ἐμοὶ δὲ αἱ σαὶ μεγάλαι εὐτυχίαι οὐκ ἀρέσκουσι.*

AR. Nub. 1071–3: *σκέψαι . . . ἡδονῶν . . . ὅσων μέλλεις ἀποστερεῖσθαι, | παίδων, γυναικῶν, κτέ.* 1075: *τὰς τῆς φύσεως ἀνάγκας.*

EUR. H. F. 835: *μανίας.*

SOPH. El. 873: *φέρω γὰρ ἡδονάς.*

PIND. O. 1, 14: *ἀρετᾶν.* So forms of *ἀρεταί*, *ibid.* 92; 2, 12; 4, 9; 5, 1; 15, etc. *Ibid.* 9, 39: *μανίαισιν. Ibid.* 9, 99 and N. 9, 31: *ἀγλαΐαισιν.* N. 11, 48: *μανίαι.*

HOM. Od. 1, 297: *νηπιάας.* 12, 341: *πάντες μὲν στυγεροὶ θάνατοι δειλοῖσι βροτοῖσι.* 17, 244: *ἀγλαΐας.*

Il. 4, 107: *ἐν προδοκῇσι.* 9, 115: *ἐμὰς ἄτας κατέλεξας* (metre would admit of sing.). 10, 391: *πολλῇσιν . . . ἄτῃσι.*

Not so clearly concrete is the Homeric use of many other abstract plurals, chiefly datives in *-ῃσι*, and forms of nouns in *-σύνη*. Metre may have had its influence. See also Stein on HDT. 3, 52.

46. *Plural of Proper Nouns:*

PLATO, Conv. 218 A and B: *ὁρῶν αὖ Φαίδρους, Ἀγάθωνας, Ἐρυξιμάχους, Παυσανίας, Ἀριστοδήμους τε καὶ Ἀριστοφάνας.* Crat. 432 C: *δύο Κρατύλοι.* Menex. 245 D: *Πέλοπες . . . Κάδμοι . . . Αἴγυπτοι . . . Δαναοί.* Theaet. 169 B: *Ἡρακλέες τε καὶ Θησέες.*

XEN. An. 3, 2, 31: *μυρίους ὄψονται ἀνθ' ἑνὸς Κλεάρχους.*

THUC. 6, 27, 1: *ὅσοι Ἑρμαῖ ἦσαν λίθινοι ἐν τῇ πόλει, Statues of Hermes.*

HDT. 3, 160: *Βαβυλῶνας . . . εἴκοσι πρὸς τῇ εὐσῃ.*

AR. Av. 558–9: *τὰς Ἀλκμήνας . . . τὰς Ἀλόπας καὶ τὰς Σεμέλας.*

AESCHYL. Ag. 1439: *Χρυσηΐδων μείλιγμα τῶν ὑπ' Ἰλίῳ.*

TRAG. fr. adesp. 289 N²: *ἐξῆλθον Ἕκτορές τε καὶ Σαρπηδόνες.*

HOM. Il. 18, 157: *δύ' Αἴαντε.* Cf. *ibid.* 163: *δύω Αἴαντε.*

47. DIVERGENT PLURAL EXPRESSIONS. — Plural expressions that diverge from English proceed from different concep-

tions. **πυροί**, *wheat* (grains), **κριθαί**, *barley* (corns), **κρέα** (pieces of) *meat*, **ἅλες** (grains of) *salt*.

ξύλα, πυρούς, DEM. 19, 145; *Wood, wheat.*

DEM. 19, 145 (see above). 19, 189: *ποῦ δ' ἅλες;* 19, 191: *τοὺς ἅλας.*

PLATO, Conv. 217 D: *διελεγόμην πόρρω τῶν νυκτῶν, Till late in the night* (watches). Prot. 318 E: *λογισμούς* (*computations*) *τε καὶ ἀστρονομίαν . . . διδάσκοντες.* Rpb. 372 C: *ἅλας. Ibid.* 621 B: *μέσας νύκτας γενέσθαι* (so regularly *μέσαι νύκτες*).

XEN. An. 6, 4, 6: *κριθὰς καὶ πυροὺς . . . καὶ μελίνας καὶ σήσαμα κτέ.* Cyr. 2, 2, 2: *κρέα . . . τρία.* Hell. 3, 3, 7: *ξύλα.*

THUC. 4, 16, 1: *δύο χοίνικας . . . ἀλφίτων.* 6, 22: *πυροὺς καὶ πεφρυγμένας κριθάς.* 7, 87, 1: *οἱ . . . ἥλιοι* (*Heat of the sun on successive days*).

HDT. 4, 8: *ἀπὸ ἡλίου ἀνατολέων*, and so *ἀνατολαί* elsewhere. 7, 30: *λίμνην ἐκ τῆς ἅλες γίνονται.*

AR. Pax, 192: *τὰ κρέα ταυτί*, and *κρέα* very often in Aristophanes. Av. 622: *κριθάς, πυρούς. Ibid.* 626: *πυροὺς ὀλίγους.*

EUR. Cycl. 122: *γάλακτι καὶ τυροῖσι* (sc. *ζῶσι*). El. 652: *ἡλίους, days.*

SOPH. Tr. 1053–4: *ἐκ μὲν ἐσχάτας | βέβρωκε σάρκας.*

AESCHYL. Eum. 254: *ὀσμὴ βροτείων αἱμάτων.*

PIND. fr. 168 Bgk.[4]: *σαρκῶν . . . ἐνοπάν.*

HOM. Od. 4, 604: *πυροί*, and forms of *πυροί* elsewhere. 9, 219 and 225: *τυρῶν.* 11, 123 and 23, 270: *ἅλεσσι*, but 17, 455: *σύ γ' ἂν . . . οὐδ' ἅλα δοίης.* 18, 77: *σάρκες*, and forms of *σάρκες* elsewhere. 22, 21: *κρέα*, and so forms of *κρέα* often in Iliad and Odyssey.

Il. 5, 588: *κονίησι(ν)*, and so regularly, but 23, 732 and elsewhere: *κονίῃ.* 23, 15: *δεύοντο ψάμαθοι*, and forms of *ψάμαθοι* often in Iliad and Odyssey.

48. PLURAL OF FEMININE NAMES OF TOWNS AND OF PARTS OF THE HUMAN BODY. — Feminine names of towns in the plural are dualistic. So also symmetrical parts of the human body, not a common prose usage.

Ἀθῆναι, *Athens* (upper and lower towns[1]); **Θῆβαι**, *Thebes*; **νῶτα**, *back*; **στέρνα, στήθη**, *breast*; **πρόσωπα**, *countenance*; **μέτωπα**, *forehead.*

49. *Names of Towns:*

DEM. 9, 27: *πλησίον Θηβῶν καὶ Ἀθηνῶν.* 16, 25: *τὰς . . . Θεσπιὰς . . . καὶ τὰς Πλαταιάς.* 18, 48: *ἀπώλεσε Θήβας.* 19, 158: *εἰς Φεράς.* [56], 5: *εἰς Ἀθήνας*, etc.

PLATO, Legg. 753 A: *μέγα . . . φρονοῦσιν αἱ Ἀθῆναι.*

XEN. Vect. 1, 6: *τὰς Ἀθήνας.*

[1] Sometimes explained as a locative mistaken for a plural (Johannson).

THUC. 1, 31, 3: ἐς τὰς Ἀθήνας. 2, 8, 1: ἐν ταῖς Ἀθήναις.
HDT. 1, 60: Ἀθήνας.
AR. Nub. 207: αἵδε μὲν Ἀθῆναι.
EUR. I. T. 1087: εἰς τὰς Ἀθήνας.
SOPH. O. C. 107–8: ὦ . . . Ἀθῆναι.
AESCHYL. Pers. 231: τὰς Ἀθήνας.
PIND. P. 7, 1: αἱ μεγαλοπόλιες Ἀθᾶναι.
HES. fr. 129: Ἀθηνάων ἱεράων.
HOM. Od. 11, 323: Ἀθηνάων ἱεράων.
Il. 2, 546: Ἀθήνας εἶχον.

50. *Parts of the Human Body:*

PLATO, Prot. 352 A: ἴθι δή μοι ἀποκαλύψας καὶ τὰ στήθη καὶ τὸ μετάφρενον ἐπίδειξον, and forms of στήθη of a single individual elsewhere.

XEN. An. 2, 6, 11: αὐτοῦ ἐν τοῖς προσώποις, if the reading is correct. Cyr. 4, 6, 4: παίσας εἰς τὰ στέρνα τὸν . . . παῖδα, and so forms of στέρνα elsewhere, but An. 1, 8, 26: παίει κατὰ τὸ στέρνον.

THUC. 2, 49, 3: ἐς τὰ στήθη.

AR. Lys. 810: τὰ πρόσωπα, if the reading is correct. Thesm. 1067: ἀστεροειδέα νῶτα.

EUR. El. 1321: περί μοι στέρνοις στέρνα πρόσαψον, and so forms of στέρνα elsewhere. Hel. 1568: μέτωπα (sc. ταύρου). Tr. 763: ἐμοῖς νώτοισι, and so forms of νῶτα elsewhere.

SOPH. El. 1277: τῶν σῶν προσώπων, and so forms of πρόσωπα elsewhere. Tr. 1090: ὦ νῶτα καὶ στέρν(α), and so forms of νῶτα and στέρνα elsewhere.

AESCHYL. P. V. 65: στέρνων διαμπάξ, and so forms of στέρνα elsewhere; sing. not in Aeschyl. *Ibid.* 430: νώτοις (of Atlas).

PIND. P. 1, 19: στέρνα λαχνάεντα. N. 9, 26: νῶτα.

HOM. Od. 6, 107: μέτωπα (the only instance of the plural of this word in Iliad and Odyssey). 6, 225: νῶτα, and so forms of νῶτα often. 8, 85: πρόσωπα, and so elsewhere. 18, 69: στήθεα, and so forms of στήθεα often. στέρνα not found in sing. sense in Od.

Il. 8, 94: νῶτα. 13, 290: στέρνων. 18, 414: πρόσωπα, and so forms of πρόσωπα elsewhere. 18, 415: στήθεα, and so forms of στήθεα elsewhere.

51. NAME OF THE INHABITANTS AS THE NAME OF THE CITY.—The name of the inhabitants is sometimes used instead of the city: (οἱ) Δελφοί, *Delphi*, (οἱ) Λεοντῖνοι.

καὶ κρατήσαντες τοῦ ἐν Δελφοῖς ἱεροῦ παρέδοσαν Δελφοῖς, Thuc. 1, 112, 5; *And having made themselves masters of the sanctuary at Delphi (among the Delphians), they handed it over to the Delphians.*

DEM. 19, 65: εἰς Δελφούς. 21, 51: ἐκ Δελφῶν καὶ ἐκ Δωδώνης. 25, 34: ἐν Δελφοῖς, and similarly often in Dem.

Isoc. 9, 27: *σωθεὶς εἰς Σόλους τῆς Κιλικίας.*

Plato, Legg. 738 C: *ἐκ Δελφῶν ἢ Δωδώνης,* and similarly forms of *Δελφοί* often.

Xen. An. 1, 2, 24: *ἐν Σόλοις καὶ ἐν Ἰσσοῖς.* 1, 2, 26: *τήν τε πόλιν τοὺς Ταρσοὺς διήρπασαν.* 3, 1, 5: *ἐλθόντα εἰς Δελφούς,* and similarly forms of *Δελφοί* elsewhere.

Thuc. 1, 112, 5 (see above). 6, 3, 3: *Λεοντίνους.*

Hdt. 1, 14: *ἐς Δελφούς,* and similarly often.

52. Pluralis Maiestatis.—The use of the plural often gives the idea of fulness (*ὄγκος*); cf. Ar. Rhet. 3, 6, Ps.-Longin. § 23; hence it is often used in poetry, e. g. *δόμοι, apartments; μέγαρα, halls; γάμοι, nuptial rites; ταφαί, sepulchre* (*burial-grounds*). Compare also the poetical use of *τεχνήματα, τεχνάσματα, handiwork, παιδεύματα, nursling,* etc., and the prose expression *παιδικά, favorite,* which is used only in the plural form.

Isoc. 9, 16: *μόνου τούτου* (sc. *Πηλέως*) *φασὶ τῶν προγεγενημένων ὑπὸ θεῶν ἐν τοῖς γάμοις ὑμέναιον ᾄσθῆναι.*

Plato, Protag. 315 E: *παιδικὰ Παυσανίου τυγχάνει ὤν,* and so *παιδικά* elsewhere. Rpb. 383 B: *ἐν τοῖς αὑτῆς* (sc. *Θέτιδος*) *γάμοις.*

Xen. Ven. 1, 7: *τῶν . . . μεγίστων γάμων μόνος ἔτυχεν* (sc. *Μελανίων*) *Ἀταλάντης.*

Thuc. 1, 132, 5: *ἀνὴρ Ἀργίλιος, παιδικά ποτε ὢν αὐτοῦ.*

Hdt. 3, 10: *ἐτάφη ἐν τῇσι ταφῇσι . . . τὰς αὐτὸς οἰκοδομήσατο.* 5, 63: *ταφαί.*

Ar. Ach. 450: *ἀπωθοῦμαι δόμων* (parod.). 456: *δόμων* (parod.). Vesp. 1026: *παιδίχ' ἑαυτοῦ.* Pax, 1206: *σοι . . . εἰς τοὺς γάμους.* Av. 132: *ἑστιᾶν γάμους.* Ran. 423: *ἐν ταῖς ταφαῖσι* (parod.).

Eur. Hipp. 11: *Ἱππόλυτος, ἁγνοῦ Πιτθέως παιδεύματα.* Ion, 192: *χρυσέαις ἅρπαις.* Or. 1053: *μνῆμα . . . κέδρου τεχνάσματα.*

Soph. Ai. 231: *κελαινοῖς ξίφεσιν. Ibid.* 1090 and 1109: *εἰς ταφάς, tomb.* O. R. 825: *γάμοις,* and sim. elsewhere. *Ibid.* 861: *ἴωμεν ἐς δόμους. Ibid.* 1006: *σοῦ πρὸς δόμους ἐλθόντος.* So *δόμοι* and forms very often. Ph. 35–6: *ἔκπωμα . . . | τεχνήματ(α).*

Aeschyl. Ag. 1265: *σκῆπτρα.* P. V. 909–10: *ἐκ τυραννίδος | θρόνων τ(ε).*

Pind. O. 3, 28: *ἀγγελίαις Εὐρυσθέος. Ibid.* 7, 29: *ἐκ θαλάμων Μιδέας.* P. 3, 26: *λέκτροισιν. Ibid.* 4, 242: *Φρίξου μάχαιραι. Ibid.* 9, 29: *ἐκ μεγάρων.* N. 3, 43: *Φιλύρας ἐν δόμοις.*

Hom. Od. 3, 476: *ἅρματ(α).* 5, 6: *ἐν δώμασι νύμφης.* 8, 268: *ἐν Ἡφαίστοιο δόμοισιν.* 21, 424–5: *ἐνὶ μεγάροισιν . . . | ἥμενος.*

Il. 3, 17: *καμπύλα τόξα, bow; τ.* also *bow and arrows.* 5, 745: *ὄχεα* (always in plural in Homer). 14, 238: *δῶρα δέ τοι δώσω καλὸν θρόνον,* and so *δῶρα* elsewhere. 18, 141: *δώματα πατρός.* 22, 503: *εὖδεσκ' ἐν λέκτροισιν.* 24, 455: *κληῖδα θυράων,* but v. 453: *θύρην.* However, *θύραι* is usually to be translated as *folding-doors. πύλαι, gate,* is always plural in Homer.

53. Plural of Courtliness and Reserve.—The plural is sometimes used for the singular as a more courtly or reserved mode of expression.

Eur. Andr. 403: *φονεῦσιν Ἕκτορος νυμφεύομαι.* Hec. 402–3: *καὶ σὺ παῖ Λαερτίου,* | *χάλα τοκεῦσιν* (sc. Ἑκάβῃ) *εἰκότως θυμουμένοις.* I. A. 1015: *ἱκέτευ' ἐκεῖνον πρῶτα μὴ κτείνειν τέκνα* (sc. Ἰφιγένειαν).

Soph. O. T. 1184–5: *πέφασμαι . . . ξὺν οἷς* (sc. *τῇ μητρί*) *τ'* | *οὐ χρὴν ὁμιλῶν οὕς* (sc. *τὸν πατέρα*) *τέ μ' οὐκ ἔδει κτανών.*

Pind. P. 3, 66: *ἐσλοῖσι παρασχεῖν ἀνδράσιν* (sc. Ἱέρωνι).

54. First Person Plural for the First Person Singular.—The use of the first person plural for the first person singular is due to modesty, which readily becomes affectation. The particular is sunk in the generic, the individual in the class, the woman in her male kindred. It occurs less frequently in Greek than in the more rhetorical Latin.

Isoc. [1], 11: *ἐπιλίποι δ' ἂν ἡμᾶς ὁ πᾶς χρόνος, εἰ πάσας τὰς ἐκείνου πράξεις καταριθμησαίμεθα . . . δηλώσομεν . . . ἐξεννηνόχαμεν.* 5, 105: *φοβοῦμαι μή τινες ἐπιτιμήσωσιν ἡμῖν εἰ . . . τολμήσω σοὶ παραινεῖν,* and so often to avoid hiatus. 12, 42: *τοὺς μὲν οὖν παλαιοὺς ἀγῶνας . . . ὕστερον ἐροῦμεν* (no hiatus), *νῦν δὲ ποιήσομαι . . . τοὺς λόγους.*

Xen. Cyr. 1, 1: *ἔννοιά ποθ' ἡμῖν ἐγένετο,* etc. (15 times without change to singular). Mem. 1, 2, 46.

Eur. Alc. 383 (see 55). Andr. 355–61 (see 55). H. F. 858: *ἥλιον μαρτυρόμεσθα δρῶσ' ἃ δρᾶν οὐ βούλομαι.* Ion, 391: *κωλυόμεσθα μὴ μαθεῖν ἃ βούλομαι. Ibid.* 1250–1: *διωκόμεσθα . . .* | *Πυθίᾳ ψήφῳ κρατηθεῖσ', ἔκδοτος δὲ γίγνομαι.* I. A. 823–4 (see 55). *Ibid.* 1025–6: *ἦν δ' αὖ τι μὴ πράσσωμεν ὧν ἐγὼ θέλω* (Klytaemestra), | *ποῦ σ' αὖθις ὀψόμεσθα;* (to Achilles). Med. 314–315 (see 55).

Soph. Ant. 926 (see 55). El. 399 (*ibid.*). Tr. 491–2 (*ibid.*).

Pind. See comm. on P. 4, 27.

Hom. Od. 16, 44–5: *ἧσο, ξεῖν'· ἡμεῖς δὲ καὶ ἄλλοθι δήομεν ἕδρην* | *σταθμῷ ἐν ἡμετέρῳ.*

Il. 3, 440. *Ibid.* 13, 257–8: *τό νυ γὰρ κατεάξαμεν, ὃ πρὶν ἔχεσκον,* | *ἀσπίδα Δηιφόβοιο βαλών* (Meriones speaks). *Ibid.* 21, 60–1.

55. Gender of the First Person Plural for the Singular.—The gender of the plural attribute in examples of the foregoing section is the masculine. The masculine is the generic.

Eur. Alc. 383: *ἀρκοῦμεν ἡμεῖς* (Alkestis) *οἱ προθνῄσκοντες σέθεν.* Andr. 355–361: *ἡμεῖς* (Andromache) *γὰρ εἰ σὴν παῖδα φαρμακεύομεν* | *καὶ νηδὺν ἐξαμβλοῦμεν, ὡς αὐτὴ λέγει,* | *ἑκόντες οὐκ ἄκοντες οὐδὲ βώμιοι* | *πίτνοντες αὐτοὶ τὴν δίκην ὑφέξομεν* | *ἐν σοῖσι γαμβροῖς, οἷσιν οὐκ ἐλάσσονα* | *βλάβην ὀφείλω προστιθεῖσ' ἀπαιδίαν.* | *ἡμεῖς μὲν οὖν τοιοίδε·* (Notice change

to sing. and fem. sing. attribute.) Cf. I. A. 823–4: οὐ θαῦμά σ' ἡμᾶς (Klytaemestra) ἀγνοεῖν, οἷς μὴ πάρος | προσῆκες. Med. 314–5: καὶ γὰρ ἠδικημένοι (sc. Medea) | σιγησόμεσθα, κρεισσόνων νικώμενοι.

SOPH. Ant. 926: παθόντες ἂν ξυγγνοῖμεν (sc. Antigone) ἡμαρτηκότες, (*Only*) *when I have met my doom, shall I awake to consciousness of sin.* El. 399: πεσούμεθ' (sc. Electra), εἰ χρή, πατρὶ τιμωρούμενοι, *I'll fall, if fall I must, avenger to my father.* Tr. 491–2: κοὔτοι νόσον γ' ἐπακτὸν ἐξαρούμεθα, | θεοῖσι δυσμαχοῦντες (sc. Deïaneira).

56. SINGULAR IN A COLLECTIVE SENSE.—The singular is sometimes used in a collective sense.

ἄμπελος, *vine(yard)*; **ἄργυρος,** *silver(plate)*; **ἡ ἵππος,** *cavalry*; **ἡ κάμηλος** (HDT.), *camelry*, etc.

LYCURG. 79: τρία γάρ ἐστιν ἐξ ὧν ἡ πολιτεία συνέστηκεν, ὁ ἄρχων, ὁ δικαστής, ὁ ἰδιώτης.

XEN. An. 1, 7, 10: ἀριθμὸς ἐγένετο τῶν μὲν Ἑλλήνων ἀσπὶς μυρία καὶ τετρακοσία. Oec. 21, 8: μεγάλη χειρί.

THUC. 2, 4, 2: λίθοις τε καὶ κεράμῳ. 3, 89, 4: κύματος ἐπαναχώρησις. 3, 96, 3: πολλῇ χειρί. 4, 10, 3: τὸν πολέμιον δεινότερον ἔξομεν. 4, 90, 2: ἄμπελον κόπτοντες . . . καὶ λίθους ἅμα καὶ πλίνθον . . . καθαιροῦντες. 5, 10, 9: ἡ Χαλκιδικὴ ἵππος. 6, 24, 3: ὁ δὲ πολὺς ὅμιλος καὶ στρατιώτης.

HDT. 1, 80: τῇ δὲ καμήλῳ ἔπεσθαι. 1, 174: πολλῇ χειρί (sim. elsewhere). 5, 30: ὀκτακισχιλίην ἀσπίδα. 7, 193: τὸ κῦμα. 8, 113: τὴν ἵππον τὴν χιλίην . . . τὴν ἄλλην ἵππον.

AR. Ran. 1466: ὁ δικαστής.

EUR. Heracl. 275–6: πολλὴν . . . αἰχμήν. *Ibid.* 337: πολλῇ . . . χειρί. *Ibid.* 1035: χερί. Med. 86: πᾶς τις αὐτὸν τοῦ πέλας (*his neighbor*) μᾶλλον φιλεῖ (as in English). Phoen. 78: πολλὴν . . . ἀσπίδ(α). *Ibid.* 441–2: μυρίαν ἄγων | λόγχην. fr. 243 N²: ὀλίγον ἄλκιμον δόρυ.

SOPH. O. C. 1251: δάκρυον.

AESCHYL. fr. 304, 7 N²: στάχυς (sim. elsewhere in tragedy).

PIND. O. 7, 19: Ἀργείᾳ σὺν αἰχμᾷ.

HOM. Od. 1, 162: κῦμα.

Il. 4, 422: κῦμα, and sim. elsewhere. In 5, 490: νύκτας τε καὶ ἦμαρ, and elsewhere, ἦμαρ is an adverbial expression. 16, 11: δάκρυον (more than one tear is shed, as is shown by δάκρυα θερμὰ χέων ὥς τε κρήνη μελάνυδρος, v. 3), and sim. δάκρυον elsewhere in Il. and Od.

57. Those Nations whose names are thus used are chiefly barbaric despotisms ("as one man"): **ὁ Πέρσης,** *the Persian*; **ὁ Λυδός,** *the Lydian* ("the Hivite and the Hittite"); **ὁ Μακεδών** (DEM. in con-

tempt). Thucydides, however, **ὁ Ἀθηναῖος**, *the Athenian;* **ὁ Συρακόσιος**, *the Syracusan.*

DEM. 1, 23: *τόν γε Παίονα καὶ τὸν Ἰλλυριόν.*

THUC. 1, 69, 5: *τόν τε γὰρ Μῆδον*, and elsewhere. 6, 78, 1: *τὸν μὲν Συρακόσιον . . . τῷ Ἀθηναίῳ.* 6, 84, 3: *ὁ Χαλκιδεύς.*

HDT. 1, 69: *τὸν Ἕλληνα.* 8, 2: *ὁ Λάκων* (?) 8, 136: *τὸν Ἀθηναῖον.* 9, 12: *τὸν Σπαρτιήτην.*

AR. Pax, 214: *νῦν ὠττικίων δωσεῖ δίκαν.*

58. But the National Appellative with the article is often used of the king, the ruler, the general, and in some instances it is doubtful whether the nation *en masse* or its representatives are meant.

AESCHIN. 2, 74: *τῆς ἐν Σαλαμῖνι πρὸς τὸν Πέρσην* (Ξέρξην) *ναυμαχίας*, to be compared with § 75: *τὴν . . . ἐν Πλαταιαῖς πρὸς τοὺς Πέρσας πεζομαχίαν.*

DEM. [7], 6. *παρὰ τοῦ Μακεδόνος, Philip.* [17], 10 sqq.: *ὁ Μακεδών, Alexander.*

XEN. An. 1, 2, 12 sqq.: *ἡ Κίλισσα, The Cilician queen.* Cyr. 1, 1, 4: *ὁ Σκύθης . . . ὁ Θρᾷξ . . . ὁ Ἰλλυριός. Ibid.* 2, 1, 5: *ὁ Ἀσσύριος*, and elsewhere. *Ibid.* 3, 3, 2: *ἡ γυνὴ τοῦ Ἀρμενίου*, and so *ὁ Ἀρμένιος* and forms often in Xen. Cyr.

HDT. 1, 141 and elsewhere: *ὁ Λυδός* = Croesus. 7, 173: *ὁ Μακεδών.* 8, 108: *ὁ Πέρσης* and *τὸν Πέρσην*, and so elsewhere.

On the distributive use of the singular, see **43**.

59. **εἰπέ, φέρε, ἄγε,** ETC., USED IN ADDRESSING MORE THAN ONE.—**εἰπέ**, *say*, is often used in fervid or familiar address when several are spoken to; the eye of the speaker shifts. Compare also the interjectional use of **φέρε, ἄγε**, with a plural verb.

ἢ βούλεσθ', εἰπέ μοι, περιιόντες αὐτῶν πυνθάνεσθαι, λέγεταί τι καινόν; DEM. 4, 10 (and sim. elsewhere).

DEM. 4, 10 (see above). 20, 21: *ὅρα δ' οὑτωσί* (addressed to the judges). 25, 73: *φέρε δὴ πρὸς θεῶν κἀκεῖνο σκέψασθε*, and sim. *φέρε* elsewhere in DEM. and other orators.

PLATO, Theaet. 151 E: *ἀλλὰ φέρε δὴ αὐτὸ κοινῇ σκεψώμεθα*, et sim. alib. Prot. 311 D: *εἰπέ μοι, ὦ Σώκρατές τε καὶ Ἱππόκρατες*, et sim. alib.

XEN. Apol. 14: *ἄγε δὴ ἀκούσατε καὶ ἄλλα*, et sim. alib.

HDT. 1, 97: *φέρε στήσωμεν*, but 4, 127: *φέρετε . . . πειρᾶσθε.*

AR. Ach. 319: *εἰπέ μοι, τί φειδόμεσθα τῶν λίθων, ὦ δημόται;* et sim. alib. Pax, 1115: *ἄγε δή, θεαταί, δεῦρο συσπλαγχνεύετε*, et sim. alib. Ran. 1417: *φέρε, πύθεσθέ μου ταδί*, et sim. alib.

EUR. Cycl. 590–1: *ἄγε δή, Διονύσου παῖδες . . . | ἔνδον μὲν ἀνήρ.*

SOPH. Tr. 1255: *ἄγ' ἐγκονεῖτ', αἴρεσθε.*

AESCHYL. Pers. 140 sqq.: *ἀλλ' ἄγε, Πέρσαι . . . θώμεθα*, et sim. alib.; but Cho. 803–4: *ἄγετε . . . | λύσασθ(ε).*

PIND. P. 1, 60: *ἄγ' . . . ἐξεύρωμεν.*

HOM. Od. 2, 212=4, 669: *ἀλλ' ἄγε μοι δότε*, et sim. alib.; but 22, 252: *ἄγεθ' . . . ἀκοντίσατ'*, et sim. alib.

Il. 2, 331: *ἀλλ' ἄγε μίμνετε*, et sim. alib.

COPULA

60. When the predicate is not in the form of a verb, but in the form of an adjective or substantive or equivalent, the so-called copula is generally employed to couple the adjective or substantive with the subject. The most common forms of the copula are the verbs **εἰμί**, *I am*, and **γίγνομαι**, *I become, turn out, prove, behave.*

εἰμί:

θάνατος ἡ ζημία ἐστί, LYS. 13, 69; *The penalty is death.* **οὗτοι ἀνδρεῖοί εἰσιν**, PLATO, Lach. 195 C; *These are brave.* So everywhere.

γίγνομαι:

τό τ' ἀσέβημα ἡμέτερον γίγνεται, ANT. 2 *α* 3; *The impiety becomes ours.*

LYS. 1, 7: *πάντων τῶν κακῶν ἀποθανοῦσα αἰτία μοι γεγένηται.*

ANT. 1, 4: *οὗτοι τοῦ μὲν τεθνεῶτος φονῆς γεγένηνται, ἐμοὶ δ' ἀντίδικοι καθεστᾶσι.* 2 *α* 3 (see above).

PLATO, Lys. 223 B: *καταγέλαστοι γεγόναμεν ἐγώ τε . . . καὶ ὑμεῖς.*

XEN. Ag. 10, 4: *βασιλεὺς ἐγένετο* (sc. Ἀγησίλαος). (See **64**.)

THUC. 3, 2, 3: *Τενέδιοι . . . μηνυταὶ γίγνονται*, *The Tenedians turn informers.*

HDT. 8, 86: *ἦσάν γε καὶ ἐγένοντο ταύτην τὴν ἡμέρην μακρῷ ἀμείνονες αὐτοὶ ἑωυτῶν*, *They were really and showed themselves that day to be far better than their wont.*

AR. Vesp. 207: *στρουθὸς ἀνὴρ γίγνεται*, *The man turns to a sparrow.*

SOPH. O. C. 272: *οὐδ' ἂν ὧδ' ἐγιγνόμην κακός.* 615: *τὰ τερπνὰ πικρὰ γίγνεται καὐθις φίλα.*

PIND. P. 10, 22: *εὐδαίμων . . . οὗτος ἀνὴρ γίνεται* (*approves himself*) *σοφοῖς.*

MIMN. fr. 5, 4–5: *ἀλλ' ὀλιγοχρόνιον γίγνεται ὥσπερ ὄναρ | ἥβη τιμήεσσα.*

HOM. Od. 4, 361–2: *οἵ* (sc. *οὖροι πνείοντες*) *ῥά τε νηῶν | πομπῆες γίγνονται.* 708–9: *αἵ θ' ἅλὸς ἵπποι | ἀνδράσι γίγνονται.*

61. PERIPHRASES WITH **γίγνομαι.**—Periphrases with *γίγνομαι* are espe-

cially common in elevated style. In addition to the pomp (ὄγκος) gained by the fuller expression, the moral character of the agent or action is brought more distinctly to the consciousness. σωτὴρ γενοῦ μοι, AESCH. Cho. 2, is much more than σῶσόν με, ῥυσίπολις γενοῦ, Sept. 130, than ῥῦσαι τὴν πόλιν, and μὴ . . . ὑβριστὴς γένῃ, SOPH. Ai. 1091–2, than μὴ ὑβρίσῃς. See further the comm. on ANT. 1, 2: τιμωροὺς γενέσθαι, and THUC. 3, 2, 3, and compare *Periphrastic Tenses*, especially **293**.

62. COPULA AS THE PREDICATE.—Strictly speaking, the copula is itself a predicate, as is not unfrequently shown by the translation when it stands alone or with an adverb.

εἰ ταῦθ' οὕτως ἐστίν, Dem. [58], 16; *If matters stand thus.* **ἡ δ' ἑτέρα ἔστιν ἔτι,** AND. 1, 120; *The other (daughter) is still living.*

DEM. 20, 64: τούτων δ' ἴσως ἔνιοι τῶν ἀνδρῶν οὐκέτ' εἰσίν. ἀλλὰ τὰ ἔργα τὰ πραχθέντ' ἔστιν, ἐπειδήπερ ἅπαξ ἐπράχθη. [58], 16 (see above).

LYS. 1, 4. *Ibid.* 11: ὁ γὰρ ἄνθρωπος ἔνδον ἦν. 13, 44: ἀνάγκη δ' ἐστίν. *Ibid.* 83: περὶ ὧν ἐστιν ἡ αἰτία. 19, 11: ἦ (sc. σπάνις ἀργυρίου) νῦν ἐστιν (*prevails*) ἐν τῇ πόλει.

AND. 1, 120 (see above).

PLATO, Charm. 153 B: μάχη ἐγεγόνειν (*had taken place*) ἐν τῇ Ποτειδαίᾳ. Protag. 325 B: σκέψαι ὡς θαυμασίως γίγνονται (*act, behave*) οἱ ἀγαθοί (see the commentators, and comp. THUC. 3, 10, 1, below). *Ibid.* 335 D: ἐὰν γὰρ σὺ ἐξέλθῃς, οὐχ ὁμοίως ἡμῖν ἔσονται οἱ διάλογοι, *If* YOU *go out, our discussions will not go on as well.*

XEN. An. 7, 1, 28: ἔστι τις οὕτως ἄφρων ὅστις οἴεται; *Breathes*[1] *there the man who is so foolish as to think?*

THUC. 3, 10, 1: εἰ μὴ μετ' ἀρετῆς δοκούσης ἐς ἀλλήλους γίγνοιντο. 4, 110, 2: οὔσης τῆς πόλεως πρὸς λόφον, *The city lying uphill.* 4, 118, 10: αἱ δὲ σπονδαὶ ἐνιαυτὸν ἔσονται (*are to last*).

AR. Eq. 1027: ἐμοὶ γάρ ἐστ' ὀρθῶς περὶ τούτου τοῦ κυνός.

EUR. Alc. 1076: οὐκ ἔστι τοὺς θανόντας εἰς φάος μολεῖν. Bacch. 773–4: οἴνου δὲ μηκέτ' ὄντος οὐκ ἔστιν Κύπρις | οὐδ' ἄλλο τερπνὸν οὐδὲν ἀνθρώποις ἔτι. fr. 236 N²: σὺν μυρίοισι τὰ καλὰ γίγνεται πόνοις.

SOPH. Ph. 1241: ἔστιν τις, ἔστιν ὅς σε κωλύσει τὸ δρᾶν.

SOLON, 13, 16 Bgk⁴: οὐ γὰρ δὴν θνητοῖς ὕβριος ἔργα πέλει.

HOM. Od. 19, 312: ὡς ἔσεταί περ, *How things will turn out.* 21, 212.

HOM. Il. 1, 211: ὡς ἔσεταί περ. 1, 564: εἰ δ' οὕτω τοῦτ' ἐστίν. 4, 319: ὡς ἔμεν. 6, 130–1: οὐδὲ . . . | δὴν ἦν. 9, 528: ὡς ἦν, *How it was.* 9, 551: τόφρα δὲ Κουρήτεσσι κακῶς ἦν, *fared ill.* 11, 762: ὡς ἔον. 23, 643: ὥς ποτ' ἔον.

[1] Cf. PIND. N. 6, 2–3: ἐκ μιᾶς δὲ πνέομεν (*we have our breath = we have our being*) | μητρὸς ἀμφότεροι.

63. **εἶναι** at the head of a sentence or clause is regularly emphatic, and **ἔστι** is equivalent to the later **ὄντως ἔστι**, *is really, is in fact.*

DEM. 20, 18: *ἔστι δὲ τοῦθ' οὑτωσὶ μὲν ἀκοῦσαι λόγον τιν' ἔχον.*

LYS. 1, 16: *ἔστι δ', ἔφη, Ἐρατοσθένης Οἴηθεν ὁ ταῦτα πράττων.*

PLATO, Gorg. 449 B: *εἰσὶ μέν, ὦ Σ., ἔνιαι τῶν ἀποκρίσεων ἀναγκαῖαι διὰ μακρῶν τοὺς λόγους ποιεῖσθαι.*

XEN. Cyr. 1, 4, 3: *καὶ ἦν μὲν ἴσως πολυλογώτερος.*

THUC. 7, 1, 4: *ὃν οὐκ ἀδύνατος.*

HDT. 5, 124: *ἦν γὰρ . . . Ἀριστα γόρης ὁ Μιλήσιος ψυχὴν οὐκ ἄκρος.* 8, 86: *ἦσάν γε καὶ ἐγένοντο . . . ἀμείνονες αὐτοὶ ἑωυτῶν* (see **60**).

AR. Lys. 1037: *ὡς ἐστὲ θωπικαὶ φύσει.*

SOPH. O. C. 1000: *εἶ γὰρ οὐ δίκαιος.* O. T. 255: *εἰ γὰρ ἦν τὸ πρᾶγμα μὴ θεήλατον.*

AESCHYL. Ag. 958: *ἔστιν θάλασσα, τίς δέ νιν κατασβέσει;*

PIND. O. 1, 36: *ἔστι δ' ἀνδρὶ φάμεν ἐοικὸς ἀμφὶ δαιμόνων καλά.*

SAPPHO, fr. 85: *ἔστι μοι κάλα πάις.*

HOM. Od. 2, 292–3: *εἰσὶ δὲ νῆες | πολλαὶ ἐν . . . Ἰθάκῃ.*

Il. 10, 378–9: *ἔστι γὰρ ἔνδον | χαλκός.*

64. COPULATIVE VERBS.—Other Copulative Verbs are:

ἀκούειν,	**κυρεῖν,** *chance,*	**τυγχάνειν,** *happen,*
διατελεῖν,	**λαγχάνειν,**	**ὑπάρχειν,** *be (a basis),*
δύνασθαι,	**μένειν,** *remain,*	**φαίνομαι,** *appear,*
καθίστασθαι=**γίγνεσθαι** (often in orators),	**πέλειν, πέλεσθαι, τελέθειν,**	**φῦναι,** comp. *fuisse,* etc.

In the better days of the language such verbs as *καθίστασθαι, τυγχάνειν, ὑπάρχειν,* and *φῦναι* are not mere fluxes for the predicate. The frequent use of *φῦναι* and *τυγχάνειν* arises from the Greek division of all manifestation into the two spheres of *φύσις* and *τύχη*. In *ὑπάρχειν*, which ultimately became colorless, the idea of a basis, of something to fall back upon, of resource or residue, was not wholly effaced in the good period.

DEM. 18, 46: *ἀντὶ γὰρ φίλων καὶ ξένων ἃ τότ' ὠνομάζοντο, νῦν κόλακες καὶ θεοῖς ἐχθροὶ καὶ πάνθ' ἃ προσῆκεν ἀκούουσιν, hear=are called.* 57, 47: *εἰ μὲν ἔλαχον ἱερεύς.*

LYS. [6], 4: *ἂν νυνὶ Ἀνδοκίδης ἀθῷος ἀπαλλαγῇ . . . καὶ λάχῃ βασιλεύς.*

ANT. 1, 4 (**60**): *ἐμοὶ δ' ἀντίδικοι καθεστᾶσι.*

PLATO, Charm. 154 B: *σχεδὸν γάρ τί μοι πάντες οἱ ἐν τῇ ἡλικίᾳ καλοὶ φαίνονται. Ibid.* 154 C: *καὶ τότε ἐκεῖνος ἐμοὶ θαυμαστὸς ἐφάνη.* Hipp. Mai. 300 A: *οὐδέ γ' αὖ ἡ δι' ἀκοῆς ἡδονή, . . . διὰ ταῦτα τυγχάνει καλή.* Prot. 313 E: *τυγχάνεις ἐπιστήμων.* Theaet. 146 A: *ὁ δὲ ἁμαρτών . . . καθεδεῖται . . . ὄνος, The fellow that misses will sit down an ass.*

XEN. Ages. 10, 4: *φιλοτιμότατος δὲ πεφυκώς, ἀήττητος διετέλεσεν, ἐπεὶ*

βασιλεὺς ἐγένετο, *Born ambitious, he continued unconquered after he became king.*

THUC. 4, 69, 2: καὶ αἱ οἰκίαι . . . αὐταὶ ὑπῆρχον ἔρυμα, *The houses themselves served as a fortress.*

HDT. 4, 110: δύναται δὲ τὸ οὔνομα τοῦτο κατὰ Ἑλλάδα γλῶσσαν ἀνδροκτόνοι.

AR. Pax, 1045: τίς ἄρα ποτ' ἐστίν; ὡς ἀλαζὼν φαίνεται.

EUR. Hec. 1229: ὑπῆρχ(ε). Ion, 412: μεταπέσοι (sc. τὰ συμβόλαια) βελτίονα. Med. 229: κάκιστος ἀνδρῶν ἐκβέβηχ' οὑμὸς πόσις. *Ibid.* 285: πέφυκας. *Ibid.* 728: μενεῖς ἄσυλος. fr. 360, 8 N²: ἔφυμεν. fr. 382 N²: πέφυκα.

SOPH. El. 45–6: ὃ γὰρ | μέγιστος αὐτοῖς τυγχάνει δορυξένων.

AESCHYL. Pers. 598: κακῶν μὲν ὅστις ἔμπειρος κυρεῖ.

PIND. O. 1, 47: ὡς δ' ἄφαντος ἔπελες.

HOM. Od. 7, 51–2: θαρσαλέος γὰρ ἀνὴρ ἐν πᾶσιν ἀμείνων | ἔργοισιν τελέθει.
Il. 1, 417–8: νῦν δ' ἅμα τ' ὠκύμορος καὶ ὀϊζυρὸς περὶ πάντων | ἔπλεο.

65. PASSIVE VERBS AS COPULATIVE VERBS.—Passive verbs of making, taking, choosing, calling, and the like are used as copulative verbs, and like the others take the same case in the subject and predicate. Such verbs are:

αἱρεῖσθαι,	**εὑρίσκεσθαι,**	**λέγεσθαι,**
αἴρεσθαι,	**ἵστασθαι,**	**νομίζεσθαι,**
ἁλίσκεσθαι,	**καθίστασθαι** (cf. **64**),	**ὀνομάζεσθαι,**
ἀποδείκνυσθαι,	**καλεῖσθαι,**	**ποιεῖσθαι,**
αὐξάνεσθαι,	**καταλείπεσθαι,**	**τετύχθαι, τυχθῆναι,**
γιγνώσκεσθαι,	**κρίνεσθαι,**	**ὑπολαμβάνεσθαι,**
δηλοῦσθαι,	**λαμβάνεσθαι,**	**χειροτονεῖσθαι,** and others.

DEM. 2, 5: μέγας ηὐξήθη. 2, 8: ἤρθη μέγας. 4, 18: ἵν(α) . . . ἀφύλακτος ληφθῇ. 9, 21: μέγας ἐκ μικροῦ . . . Φίλιππος ηὔξηται. [12], 14: ἐὰν μὲν ἐμὴ γνωσθῇ (sc. ἡ νῆσος) . . . , ἐὰν δ' ὑμετέρα κριθῇ. 18, 282: σὺ τοίνυν οὗτος ηὑρέθης. 27, 63: εἰ κατελείφθην μὲν ἐνιαύσιος. *Ibid.* 64: οἶκοι ταλαντιαῖοι καὶ διτάλαντοι καταλειφθέντες.

ISOC. 12, 5: οὐχ οἷός εἰμι γιγνωσκόμενος ἀλλὰ τοιοῦτος ὑπολαμβανόμενος οἷον κτέ.

LYS. 13, 66: καὶ ἐλήφθη μοιχός. 16, 8: πολλοὺς δ' αὐτῶν στρατηγοὺς καὶ ἱππάρχους κεχειροτονημένους.

ANT. 6, 11: ἐπειδὴ χορηγὸς κατεστάθην.

PLATO, Legg. 689 D: ἡ . . . μεγίστη τῶν ξυμφωνιῶν μεγίστη δικαιότατ' ἂν λέγοιτο σοφία. Phaedr. 236 B: σφυρήλατος ἐν Ὀλυμπίᾳ στάθητι. Rpb. 566 D: τύραννος ἀντὶ προστάτου ἀποτετελεσμένος.

XEN. An. 7, 1, 26: πολέμιοι μὲν ἐσόμεθα ἀποδεδειγμένοι Λακεδαιμονίοις.

THUC. 3, 82, 4: τόλμα μὲν γὰρ ἀλόγιστος ἀνδρία φιλέταιρος ἐνομίσθη, *Daring without reflection was considered bravery of good comradeship.* 5, 95: τὸ δὲ μῖσος δυνάμεως παράδειγμα τοῖς ἀρχομένοις δηλούμενον. 6, 33, 3: ἄφρακτοι ληφθήσεσθε.

HDT. 2, 141: καὶ νῦν οὗτος ὁ βασιλεὺς ἕστηκε . . . λίθινος. 3, 88: Δαρεῖος . . . βασιλεὺς ἀπεδέδεκτο, *et sim. alibi.*

AR. Nub. 1079: μοιχὸς γὰρ ἦν τύχης ἁλούς. Av. 798–9: Διτρέφης . . . ᾔρέθη φύλαρχος, εἶθ' ἵππαρχος.

EUR. H. F. 150: σὺ δ' ὡς ἀρίστου φωτὸς ἐκλήθης δάμαρ.

SOPH. El. 950: μόνα λελείμμεθον. O. T. 576: οὐ γὰρ δὴ φονεὺς ἁλώσομαι. Ph. 908: δεύτερον ληφθῶ κακός;

AESCHYL. Eum. 353: παλλεύκων δὲ πέπλων ἄμοιρος μούνα ἐτύχθην. Pers. 135–9: Περσίδες δ' . . . ἑκάστα . . . λείπεται μονόζυξ. Sept. 698–9: κακὸς οὐ κεκλή- | σῃ, *Base shalt thou not be called.*

PIND. O. 9, 46: Λαοὶ δ' ὀνύμασθεν. I. 3, 25–6: τιμάεντες . . . λέγονται | πρόξενοί τ(ε).

HOM. Od. 9, 335: αὐτὰρ ἐγὼ πέμπτος μετὰ τοῖσιν ἐλέγμην. 20, 67–8: αἳ δὲ λίποντο | ὀρφαναὶ ἐν μεγάροισι.

Il. 1, 293: ἦ γάρ κεν δειλός τε καὶ οὐτιδανὸς καλεοίμην. 4, 84: Ζεύς, ὅς τ' ἀνθρώπων ταμίης πολέμοιο τέτυκται.

66. εἶναι COMBINED WITH A COPULATIVE VERB.—Even after these εἶναι is sometimes found as *to be* is in English; e. g. "*Paul called to be an apostle.*"

ISAE. Cf. 2, 41: οὗ εἶναι ὠνομάσθην.

PLATO. Cf. Apol. 23 A: ὄνομα δὲ τοῦτο λέγεσθαι σοφὸς εἶναι. Rpb. 428 E: ὅσοι ἐπιστήμας ἔχοντες ὀνομάζονταί τινες εἶναι.

HDT. 5, 25 (*ter*). 7, 154: ἀπεδέχθη πάσης τῆς ἵππου εἶναι ἵππαρχος.

PIND. O. 10, 63–4: μάτρωος δ' ἐκάλεσσέ νιν | ἰσώνυμον ἔμμεν.

HOM. Cf. Il. 17, 150–1: Σαρπηδόν(α) . . . | κάλλιπες Ἀργείοισιν ἕλωρ καὶ κύρμα γενέσθαι.

67. PREVIOUS CONDITION.—Previous condition is represented by ἀντί or ἐξ with the gen.

DIN. 1, 111: εὑρήσετε γὰρ τοῦτον . . . ἀντὶ μὲν λογογράφου . . . πλουσιώτατον ὄντα τῶν ἐν τῇ πόλει, ἀντὶ δ' ἀγνῶτος . . . ἔνδοξον γεγενημένον.

DEM. 9, 21: μέγας ἐκ μικροῦ (see **65**). 18, 46 (see **64**). *Ibid.* 131: πλούσιος ἐκ πτωχοῦ . . . γεγονώς, *A rich man (plutocrat) from a pauper.*

LYS. 32, 17: ἀντὶ πλουσίων πτωχούς.

PLATO, Rpb. 566 D (see **65**).

XEN. Cyr. 8, 3, 39: ἐκ πένητος πλούσιος γεγένησαι.

HDT. 1, 87: πολέμιον ἀντὶ φίλου ἐμοὶ καταστῆναι.

AR. Cf. Av. 627 (see **25**). Ran. 1011: ἐκ χρηστῶν καὶ γενναίων μοχθηροτάτους ἀπέδειξας.

SOPH. Tr. 148–9: *ἕως τις ἀντὶ παρθένου γυνὴ | κληθῇ.*
PIND. O. 13, 66–7: *ἐξ ὀνείρου δ' αὐτίκα | ἦν ὕπαρ.*
On the Double Acc. after Active Verbs see Index.

OMISSION OF THE SUBJECT

68. PERSONAL PRONOUN EXPRESSED. — The personal pronoun of the first and second person is not expressed unless it is emphatic, as, for example, in contrasts.

τί μᾶλλον ἐμοῦ σὺ κατηγορεῖς ἢ 'γὼ σοῦ; DEM. 18, 196; *Why do you accuse me rather than I you?* *οὗτος μὲν γὰρ ὕδωρ, ἐγὼ δ' οἶνον πίνω,* DEM. 19, 46; *This fellow (drinks) water, I drink wine.*

DEM. 18, 196 (see above). 19, 46 (*id.*). 21, 28: *ἐγὼ . . . ὑμεῖς* (see **88**).

LYS. 1, 26: *οὐκ ἐγώ σε ἀποκτενῶ ἀλλ' ὁ τῆς πόλεως νόμος,* (It is) *not I that am about to kill thee, but the law of the state.* (Cf. AR. Eccl. 1055–6, cited below.)

PLATO, Conv. 172 B: *σὺ οὖν μοι διήγησαι.* Protag. 335 D (see **62**).

XEN. An. 1, 3, 6: *ἀλλὰ ἐπεὶ ὑμεῖς ἐμοὶ οὐκ ἐθέλετε πείθεσθαι, οὐδὲ ἕπεσθαι, ἐγὼ σὺν ὑμῖν ἕψομαι.*

THUC. 6, 14: *καὶ σύ, ὦ πρύτανι, ταῦτα . . . ἐπιψήφιζε.*

HDT. 6, 1: *τοῦτο τὸ ὑπόδημα ἔρραψας μὲν σύ, ὑπεδήσατο δὲ Ἀρισταγόρης.* 7, 11: *εἰ ἡμεῖς ἡσυχίην ἄξομεν, ἀλλ' οὐκ ἐκεῖνοι.*

AR. Vesp. 1426: *σὺ λέγε.* Eccl. 1055–6: *ἀλλ' οὐκ ἐγώ, | ἀλλ' ὁ νόμος ἕλκει σ(ε).*

EUR. Hec. 609–10: *σὺ δ' αὖ λαβοῦσα τεῦχος, ἀρχαία λάτρι, | . . . ἔνεγκε δεῦρο.*

SOPH. Antig. 508: *σὺ τοῦτο μούνη τῶνδε Καδμείων ὁρᾷς.*

PIND. *ἐγώ* 27 times, *σύ* and *τύ* together 10 times.

SOLON, fr. 2: *εἶην δὴ τότ' ἐγὼ Φολεγάνδριος ἢ Σικινήτης.*

HOM. Od. 1, 303–5: *αὐτὰρ ἐγὼν ἐπὶ νῆα θοὴν κατελεύσομαι ἤδη . . . σοὶ δ' αὐτῷ μελέτω.*

Il. 1, 76: *τοιγὰρ ἐγὼν ἐρέω, σὺ δὲ σύνθεο.* 2, 485–6: *ὑμεῖς . . . πάρεστέ τε, ἴστε τε πάντα, | ἡμεῖς δὲ κλέος οἷον ἀκούομεν, οὐδέ τι ἴδμεν.*

69. UNEMPHATIC *ἐγώ* AND *σύ*.—The emphasis of the first and second persons is not to be insisted on too much in poetry or in familiar prose. Notice the frequency of *ἐγῷδα, ἐγῷμαι.* Noteworthy also is the return of *ἐγώ* in AESCHIN. 3.

70. OMISSION OF THE SUBJECT OF THE THIRD PERSON.—The personal pronoun of the third person has no nominative. Hence, the unemphatic subject of the third person is omitted when it can be readily supplied from the context.

71. SUBJECT OMITTED EVEN WHEN THERE IS A SUDDEN CHANGE OF SUBJECTS.—So free is the Greek in its omission of the subject that there is often a sudden change of subject without further warning.

ἡ γυνὴ ἀπῆει . . . ὡς τὸ παιδίον, ἵνα τὸν τιτθὸν αὐτῷ διδῷ (sc. *ἡ γυνή*) **καὶ μὴ βοᾷ** (sc. *τὸ παιδίον*), LYS. 1, 10.

LYS. 1, 10 (see above).

ANTIPHON. 1, 26: *πῶς οὖν ταύτην ἐλεεῖν* (sc. *τινά*) *ἄξιόν ἐστιν ἢ αἰδοῦς τυγχάνειν* (sc. *ταύτην*) *παρ' ὑμῶν ἢ ἄλλου του;*

XEN. An. 1, 2, 26: *ἡ γυνὴ αὐτὸν ἔπεισε καὶ πίστεις ἔλαβε* (sc. **Συέννεσις**).

THUC. 2, 3, 4: *ἐχώρουν* (sc. *οἱ Πλαταιῆς*) . . . *ἐπ' αὐτούς* (sc. *τοὺς Θηβαίους*), *ὅπως μὴ κατὰ φῶς θαρσαλεωτέροις οὖσι προσφέρωνται* (sc. *οἱ Πλαταιῆς*) *καὶ σφίσιν ἐκ τοῦ ἴσου γίγνωνται* (sc. *οἱ Θηβαῖοι*). 3, 62, 5: *ἐπειδὴ γοῦν ὅ τε Μῆδος ἀπῆλθε καὶ τοὺς νόμους ἔλαβε* (sc. *ἡ πόλις*). 8, 102, 1: *ὡς αὐτοῖς οἵ τε φρυκτωροὶ ἐσήμαινον καὶ ἠσθάνοντο* (sc. *οἱ Ἀθηναῖοι*) *τὰ πυρὰ ἐξαίφνης πολλὰ . . . φανέντα.*

SOPH. Ai. 549. Tr. 362–3 (where see Jebb).

PIND. O. 3, 20–2: *ὀφθαλμὸν ἀντέφλεξε Μήνα, | καὶ μεγάλων ἀέθλων ἁγνὰν κρίσιν . . . | θῆκε* (sc. *Ἡρακλῆς*). 9, 45–6. P. 4, 23–5. So elsewhere.

HES. fr. 5 Rz.: *οὐδέ οἱ ὕπνος | πῖπτεν ἐπὶ βλεφάροις, φυλακὴν δ' ἔχεν* (sc. *Ἄργος*) *ἔμπεδον αἰεί.*

HOM. Il. 23, 704–6: *ἀνδρὶ δὲ νικηθέντι γυναῖκ' ἐς μέσσον ἔθηκεν* (sc. *Πηλεΐδης*), | *πολλὰ δ' ἐπίστατο* (sc. *ἡ γυνή*) *ἔργα, τίον* (sc. *Ἀχαιοί*) *δέ ἑ τεσσαράβοιον.* | *στῆ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν* (sc. *Πηλεΐδης*).[1]

72. SUBJECT CONTAINED IN THE VERB.—The subject is sometimes omitted in the third person, when it may be involved in the verb as the definite function of a definite character. **ἐκήρυξεν**, *he proclaimed* (*ὁ κῆρυξ*), etc. In a suit at law, the clerk is often addressed without any further note. In dramatic passages, a servant is often supposed to be at hand.

ἀναγνώτω (sc. *ὁ γραμματεύς*), DEM. [44], 45; *Let* (the clerk) *read.* **ἐπεὶ ἐσάλπιγξε** (sc. *ὁ σαλπιγκτής*), **προβαλλόμενοι τὰ ὅπλα ἐπῆσαν**, XEN. An. 1, 2, 17; *When the trumpet sounded*, etc.

DEM. [44], 45 (see above).

LYS. 19, 27: *ἃ δὲ κατέλιπεν* (sc. *ὁ Ἀριστοφάνης*), *ἀναγνώσεται* (sc. *ὁ γραμματεύς*) *ὑμῖν. Ibid.* 57.

XEN. An. 1, 2, 17 (see above). 2, 2, 4: *ἐπειδὰν . . . σημήνῃ.* 3, 4, 4: *ἐσήμηνε. Ibid.* 36: *ἐκήρυξε.* 5, 2, 12: *ὁπόταν σημήνῃ* (*bis*). 6, 5, 25: *ἕως σημαίνοι.*

[1] Note also N. T. Marc. 1, 31: *καὶ ἀφῆκεν αὐτὴν ὁ πυρετὸς εὐθέως, καὶ διηκόνει* (sc. *ἐκείνη*) *αὐτοῖς.*

Conv. 5, 2: μόνον, ἔφη, τὸν λαμπτῆρα ἐγγὺς προσενεγκάτω. Cyr. 2, 2, 2: ἤρξατο (sc. ὁ ἅρταμος). 4, 5, 42: κηρυξάτω.

Thuc. 3, 21, 3: ὥστε πάροδον μὴ εἶναι, ἀλλὰ δι' αὐτῶν μέσων διῆσαν (sc. οἱ διιόντες) = *those who had to go through* = οἱ φύλακες.

Hdt. 2, 47: ἐπεὰν θύσῃ. 2, 70: ἐπεὰν . . . δελεάσῃ.

Com. 3, 502: τὴν τράπεζαν ἧκ' ἔχων (sc. ὁ δοῦλος).

Pind. P. 1, 48: ἀνίχ' εὑρίσκοντο θεῶν παλάμαις τιμάν, *Hiero cum fratribus.*

Theogn. 473: οἰνοχοείτω.

Hom. Od. 4, 214: χευάντων (sc. θεράποντες). 21, 142: οἰνοχοεύει (sc. ὁ οἰνοχόος).

Il. 18, 492–3: νύμφας . . . | ἠγίνευν (sc. νυμφαγωγοί).

73. **θεῖα ῥήματα.**—Not essentially different from this use is the use of the so-called **θεῖα ῥήματα**, in which the name of the divine agent is omitted, such as **ὕει** (sc. ὁ ὕων = Ζεύς), *he rains* (*the rainer* = *Zeus*). So **βροντᾷ**, *he thunders*; **νίφει**, *he snows*; **σείει**, *he shakes* (*Poseidon*).

Lys. fr. 75, 4 (Sch.): ἤδη συσκοτάζοντος.

Thuc. 1, 51, 2: ξυνεσκόταζε γὰρ ἤδη. 4, 52, 1: καὶ τοῦ αὐτοῦ μηνὸς ἱσταμένου ἔσεισε.

Hdt. 2, 22: ὕσαι . . . ἐχιόνιζε (*bis*). 4, 28: τὴν μὲν ὡραίην οὐκ ὕει λόγου ἄξιον οὐδέν, τὸ δὲ θέρος ὕων οὐκ ἀνίει (note the masc. ptc. ὕων).

Ar. Ach. 1141: νίφει. fr. 2, 963, 13: καὶ ξυννένοφε καὶ χειμέρια βροντᾷ μάλ' εὖ.

Com. 2, 851, 2: νιφέτω μὲν ἀλφίτοις, | ψακαζέτω δ' ἄρτοισιν, ὑέτω δ' ἔτνει.

Hom. No example. See 74.

74. Divine Agent Expressed.—In Homer the divine agent is always expressed, as it often is in poetry, and even in prose that aims at reproducing the language of the people. That the notion of god is never abandoned is shown by the use of the genitive absolute, and not the accusative absolute. **ὕοντος**, *when it is raining.* See *Participial Accusative.*

Xen. Oec. 8, 16: ὅταν χειμάζῃ ὁ θεὸς ἐν τῇ θαλάττῃ. *Ibid.* 20, 11: ὕδωρ μὲν ὁ ἄνω θεὸς παρέχει. Ven. 8, 1: ὅταν νίφῃ ὁ θεός.

Hdt. 3, 117: τὸν μὲν γὰρ χειμῶνα ὕει σφι ὁ θεός. So elsewhere.

Ar. Ach. 510–11: καὐτοῖς ὁ Ποσειδῶν . . . | σείσας . . . ἐμβάλοι τὰς οἰκίας. Nub. 368: τίς ὕει; Av. 570: βροντάτω νῦν ὁ μέγας Ζάν. Lys. 1142: χὠ θεὸς σείων ἅμα. So elsewhere.

Soph. O. C. 1606: κτύπησε μὲν Ζεὺς χθόνιος.
Pind. O. 7, 49–50: ὁ μὲν (sc. Ζεύς) . . . | πολὺν ὗσε χρυσόν. I. 6 (7), 5.
Alcae. fr. 34: ὗει μὲν ὁ Ζεύς.
Hom. Od. 14, 305: Ζεὺς δ' ἄμυδις βρόντησε.
Il. 9, 236–7: Ζεὺς δέ σφι Κρονίδης ἐνδέξια σήματα φαίνων | ἀστράπτει. 12, 25: ὗε δ' ἄρα Ζεύς. 12, 279–80: ὅτε τ' ὄρετο μητίετα Ζεὺς | νιφόμενον.[1]

75. *Gen. Abs.:*

Lys. fr. 75, 4 (Sch.): ἤδη συσκοτάζοντος.
Xen. Hell. 1, 1, 16: ὄντος πολλῷ.
Ar. Vesp. 773–4: ἐὰν δὲ νίφῃ, πρὸς τὸ πῦρ καθήμενος (sc. ἡλιάσει), | ὄντος, εἴσει.[2]

76. Impersonal Verbs.—The same principle lies at the basis of all so-called impersonal verbs. Sometimes the subject is contained in the predicate, as when the passive is used impersonally, or when the infinitive is used without a subject.

ἐμοὶ . . . δεδιήγηται, Antiphon, 1, 31; *My tale has been told.*

Antiphon, 1, 31: ἐμοὶ μὲν οὖν δεδιήγηται καὶ βεβοήθηται τῷ ⟨τε⟩ τεθνεῶτι καὶ τῷ νόμῳ. 5, 75: ὅμως δ' οὖν κεκινδυνεύσεται.
Plato, Rpb. 457 E. εὖ μάλ' ἂν ἀμφισβητηθείη (cf. *ibid.* D: ἀμφισβήτησιν γενέσθαι).
Xen. Hell. 1, 3, 20: ἐπεὶ δὲ αὐτοῖς παρεσκεύαστο. Mem. 1, 7, 2: ἆρ' οὐ τὰ ἔξω τῆς τέχνης μιμητέον τοὺς ἀγαθοὺς αὐλητάς; . . . καὶ τούτῳ ταῦτα ποιητέον . . . καὶ τούτῳ πολλοὺς ἐπαινέτας παρασκευαστέον.
Thuc. 1, 46, 1: οἱ δὲ Κορίνθιοι, ἐπειδὴ αὐτοῖς παρεσκεύαστο, ἔπλεον ἐπὶ τὴν Κέρκυραν. 1, 91, 1: τειχίζεταί τε καὶ ἤδη ὕψος λαμβάνει (sc. τὸ τεῖχος). 7, 25, 9: ὡς . . . διαπεπολεμησόμενον. Cf. 7, 77, 3: ἱκανὰ γὰρ τοῖς τε πολεμίοις ηὐτύχηται.
Ar. Thesm. 1227: ἀλλὰ πέπαισται μετρίως ἡμῖν. Ran. 376: ἠρίστηται δ' ἐξαρκούντως.
Hom. Od. 9, 143: οὐδὲ προυφαίνετ' ἰδέσθαι. 19, 312: ἀλλά μοι ὧδ' ἀνὰ θυμὸν ὀΐεται, ὡς ἔσεταί περ.
Il. 22, 319: ὡς αἰχμῆς ἀπέλαμπ' εὐήκεος.
For additional examples of the impersonal passive, see **176**.
For the impersonal neuter plural in *-τέα*, see exx. under **37**.

77. Often the subject is practically an infinitive or a sentence. So in the case of such verbs as δεῖ, δοκεῖ, εἰσέρχεται (εἰσῄει,

[1] Note also Polyb. 31, 21, 9· συσκοτάζοντος ἄρτι τοῦ θεοῦ.
[2] Compare also Polyb. 31, 21, 9 (see above).

εἰσῆλθέ) με, ἐνδέχεται, ἔξεστιν, ἔστιν, ἔχει λόγον, οὐκ ἔστιν, παρέχει, πρέπει, προσήκει, συμφέρει, φαίνεται, χρή, etc.

ἅπαντα γὰρ δεῖ τἀληθῆ λέγειν, LYS. 3, 10; *It is necessary to tell all the truth, The whole truth must be told.*

DEM. 19, 204: οὔτε γὰρ ὡς συμφέρει Φωκέας ἀπολωλέναι . . . ἔνεστιν λέγειν αὐτῷ.

LYS. 3, 10: ἔδοξέ μοι κράτιστον εἶναι ἀποδημῆσαι ἐκ τῆς πόλεως.

THUC. 1, 120, 1: χρὴ γὰρ τοὺς ἡγεμόνας . . . τὰ κοινὰ προσκοπεῖν. 1, 120, 3: εὖ δὲ παρασχόν, ἐκ πολέμου πάλιν ξυμβῆναι (sc. ἀνδρῶν ἀγαθῶν ἐστιν).

HDT. 3, 71: ἐπείτε δὲ ἐς Δαρεῖον ἀπίκετο γνώμην ἀποφαίνεσθαι. 3, 142: καί μοι παρέχει νῦν ὑμέων ἄρχειν. 6, 27: φιλέει δέ κως προσημαίνειν, εὖτ' ἂν μέλλῃ μεγάλα κακὰ ἢ πόλι ἢ ἔθνεϊ ἔσεσθαι, but just below: ταῦτα μέν σφι σημήια ὁ θεὸς προέδεξε. 9, 68: δηλοῖ τέ μοι ὅτι πάντα τὰ πρήγματα τῶν βαρβάρων ἤρτητο ἐκ Περσέων.

EUR. H. F. 302–3: ἤδη δ' ἐσῆλθέ μ' εἰ παραιτησαίμεθα | φυγὰς τέκνων τῶνδ(ε).

HOM. Od. 1, 296–7: οὐδ' ἔτι σε χρὴ | νηπιάας ὀχέειν. Cf. 3, 14: Τηλέμαχ', οὐ μέν σε χρὴ ἔτ' αἰδόος. 8, 146: ἔοικε δέ σ' ἴδμεν ἀέθλους.

Il. 2, 24: οὐ χρὴ παννύχιον εὕδειν βουληφόρον ἄνδρα. 9, 337–8: τί δὲ δεῖ[1] πολεμιζέμεναι Τρώεσσιν | Ἀργείους;

For other examples, see **37**, and on the infinitive, see Index.

78. Sometimes an indefinite subject is to be supplied from the context. This is very easy in the dependencies of the infinitive, as that form always involves an indefinite accusative subject.

ISAE. 2, 13: [ὁ νόμος] κελεύει τὰ ἑαυτοῦ ἐξεῖναι διαθέσθαι ὅπως ἂν ἐθέλῃ. So elsewhere.

ANTIPHON, 5, 91: ἐν μὲν γὰρ ἀκεστῷ πράγματι καὶ ὀργῇ χρησαμένους καὶ διαβολῇ πιθομένους ἔλασσον ἔστιν ἐξαμαρτεῖν· μεταγνοὺς γὰρ ἔτι ἂν ὀρθῶς βουλεύσαιτο (sc. ὁ . . . χρησάμενος κτέ).

PLATO, Men. 97 A: οὐκ ἔστιν ὀρθῶς ἡγεῖσθαι, ἐὰν μὴ φρόνιμος ᾖ. So elsewhere. Cf. Rpb. 347 C: τῆς δὲ ζημίας μεγίστη τὸ ὑπὸ πονηροτέρου ἄρχεσθαι, ἐὰν μὴ αὐτὸς ἐθέλῃ ἄρχειν.

HDT. 1, 195: ἐσθῆτι δὲ τοιῇδε χρέωνται, κιθῶνι ποδηνεκέι λινέῳ, καὶ ἐπὶ τοῦτον ἄλλον εἰρίνεον κιθῶνα ἐπενδύνει (sc. ὁ χρεώμενος). 1, 216: οὖρος δὲ ἡλικίης σφι προκέεται ἄλλος μὲν οὐδείς· ἐπεὰν δὲ γέρων γένηται κάρτα κτέ. 2, 38: δοκιμάζουσι . . . ἢν . . . ἴδηται (sc. ὁ δοκιμάζων). 2, 65: εὐχόμενοι . . . ἱστᾶσι . . . διδοῖ (sc. ὁ εὐχόμενος).

EUR. Or. 428: μισούμεθ' οὕτως ὥστε μὴ προσεννέπειν (sc. τινά).

[1] The only instance of δεῖ in Homer.

HOM. Od. 5, 400: ὅσσον (ὅσον) τε γέγωνε βοήσας (?). 6, 294: *id.* 9, 473: *id.* 12, 181: *id.*

Il. 13, 287: οὐδέ κεν ἔνθα τεόν γε μένος καὶ χεῖρας ὄνοιτο, *a fault-finder.* 22, 199: ὡς (=as) δ' ἐν ὀνείρῳ οὐ δύναται φεύγοντα διώκειν, *a dreamer.*

79. Other ellipses of Time, Circumstances, and the like coincide with the English.

τῆς δ' ὥρας ἐγίγνετ' ὀψέ, DEM. 21, 84; *It was getting late.* ἦν πρὸς ἡμέραν, LYS. 1, 14; *It was drawing on towards day.*

DEM. 21, 84 (see above).

LYS. 1, 14 (see above).

PLATO, Conv. 217 D: σκηπτόμενος ὅτι ὀψὲ εἴη.

XEN. An. 1, 8, 1: ἤδη τε ἦν ἀμφὶ ἀγορὰν πλήθουσαν. Ap. 23: ἔνθα οὐ προσβατὸν θανάτῳ. Hell. 1, 6, 20: ἐπεὶ σκότος εἴη, ἐξεβίβαζεν . . . ἐπειδὴ ἤδη μέσον ἡμέρας ἦν.

THUC. 1, 109, 3: ὡς δὲ αὐτῷ οὐ προυχώρει, *matters.* 2, 56, 1: ἐπειδὴ ἑτοῖμα ἦν, *things.* 2, 56, 4: ἐς ἐλπίδα μὲν ἦλθον τοῦ ἑλεῖν, οὐ μέντοι προεχώρησέ γε. 4, 93, 1: ἤδη γὰρ καὶ τῆς ἡμέρας ὀψὲ ἦν. 7, 84, 4: ἐς τὰ ἐπὶ θάτερά τε τοῦ ποταμοῦ παραστάντες οἱ Συρακόσιοι (ἦν δὲ κρημνῶδες [sc. τὸ χωρίον]).

HDT. 3, 82: ἐκ δὲ τοῦ φόνου ἀπέβη ἐς μουναρχίην.

HOM. Il. 22, 410: τῷ δὲ μάλιστ' ἄρ' ἔην (the situation) ἐναλίγκιον, ὡς εἰ κτέ.

See also exx. under **37**.

80. ONE. — *One* may be expressed by τις, or, chiefly in phrases, by the Ideal second person, an imaginary *you*.

τις:

DEM. 1, 21: φήσειέ τις ἄν. 3, 10: εἴποι τις ἄν, and so elsewhere. 4, 25: εἰ γὰρ ἔροιτό τις ὑμᾶς. 18, 252: πανταχόθεν μὲν τοίνυν ἄν τις ἴδοι.

PLATO, Legg. 905 C. Soph. 220 D: ἢ τί τις ἄν, Θεαίτητε, εἴποι κάλλιον; and so elsewhere.

XEN. An. 1, 9, 3: καταμάθοι ἄν τις, and elsewhere.

THUC. 1, 6, 6: πολλὰ δ' ἂν καὶ ἄλλα τις ἀποδείξειε κτέ., and elsewhere.

HDT. 1, 32: ἐν γὰρ τῷ μακρῷ χρόνῳ πολλὰ μέν ἐστι ἰδεῖν τὰ μή τις ἐθέλει.

AR. Pax, 833: ἀστέρες γιγνόμεθ', ὅταν τις ἀποθάνῃ.

SOPH. O. C. 1536–7: θεοὶ γὰρ εὖ μέν, ὀψὲ δ' εἰσορῶσ', ὅταν | τὰ θεῖ' ἀφείς τις εἰς τὸ μαίνεσθαι τραπῇ. Ph. 505: χὥταν τις εὖ ζῇ, and so often.

HOM. Od. 4, 535 = 11, 411: ὡς τίς τε κατέκτανε βοῦν ἐπὶ φάτνῃ.

Il. 3, 33: ὡς δ' ὅτε τίς τε δράκοντα ἰδὼν παλίνορσος ἀπέστη, and so elsewhere.

81. *Ideal Second Person:*

PLATO, Protag. 347 D: *ὅπου δὲ καλοὶ κἀγαθοὶ συμπόται καὶ πεπαιδευμένοι εἰσίν, οὐκ ἂν ἴδοις οὔτ' αὐλητρίδας οὔτε κτέ.* (?).

XEN. Cyr. 8, 1, 33: *ἐπέγνως δ' ἂν ἐκεῖ οὐδένα οὔτε ὀργιζόμενον κραυγῇ οὔτε χαίροντα ὑβριστικῶς γέλωτι, ἀλλὰ ἰδὼν ἂν αὐτοὺς ἡγήσω τῷ ὄντι εἰς κάλλος ζῆν. Ibid.* 8, 3, 42: *ὄψει* (?). *Ibid.* 8, 3, 43: *οὐδένα ἂν ἴδοις* (?). Hell. 6, 4, 16: *ὧν δὲ ζῶντες ἠγγελμένοι ἦσαν* (sc. *οἱ προσήκοντες*) *ὀλίγους ἂν εἶδες.*

HDT. 2, 29: *σχοῖνοι δὲ δυώδεκά εἰσι οὗτοι τοὺς δεῖ τούτῳ τῷ τρόπῳ διεκπλῶσαι* (which *one* must . . .). *καὶ ἔπειτα ἀπίξεαι ἐς* (and then *you* will reach) *πεδίον λεῖον . . . ἤξεις . . . ποιήσεαι . . . πλεύσεαι . . . ἤξεις.* 2, 30: *ἐν ἴσῳ χρόνῳ ἄλλῳ ἥξεις . . . ἐν ὅσῳ . . . ἦλθες.* 4, 28: *ὕδωρ ἐκχέας πηλὸν οὐ ποιήσεις, πῦρ δὲ ἀνακαίων ποιήσεις πηλόν.*

EUR. H. F. 1196: *οὐκ ἂν εἰδείης* (?).

SOPH. O. C. 431: *εἴποις ἄν* (?).

PIND. P. 10, 29: *ναυσὶ δ' οὔτε πεζὸς ἰὼν ἂν εὕροις.*

HOM. Od. 3, 124: *οὐδέ κε φαίης.*

Il. 4, 223: *ἔνθ' οὐκ ἂν βρίζοντα ἴδοις Ἀγαμέμνονα δῖον.* 4, 429: *οὐδέ κε φαίης.* 5, 85: *οὐκ ἂν γνοίης.* 15, 697: *φαίης κ(ε).*

82. INDEFINITE SUBJECT OF THE THIRD PERSON PLURAL OMITTED. — In the third person plural, the indefinite subject may be omitted, chiefly in verbs of saying and thinking.

ὥς φασι, DEM. 4, 9; *As they say,* and so elsewhere.

DEM. 4, 9 (see above). 19, 193: *εἰπεῖν δή φασι τὸν Σάτυρον, ὅτι κτέ.* 19, 194: *εἰπεῖν φασιν αὐτόν.*

PLATO, Legg. 803 D: *οἴονται . . . ἡγοῦνται*(?) Rpb. 428 B: *οὐ γάρ που ἀμαθίᾳ γε ἀλλ' ἐπιστήμῃ εὖ βουλεύονται.*

XEN. An. 1, 9, 5: *ἔκρινον δ' αὐτόν.*

THUC. 7, 69, 2: *ὅπερ πάσχουσιν ἐν τοῖς μεγάλοις ἀγῶσι.*

HDT. 2, 106: *τῇ τε ἐκ τῆς Ἐφεσίης ἐς Φώκαιαν ἔρχονται καὶ τῇ ἐκ Σαρδίων ἐς Σμύρνην.*

AR. Pax, 832: *ἃ λέγουσι.*

SOPH. Ph. 335: *ὡς λέγουσιν.*

PIND. O. 2, 31: *λέγοντι.* P. 1, 52 and P. 2, 21: *φαντί.*

HOM. Od. 1, 220: *τοῦ μ' ἔκ φασι γενέσθαι.*

Il. 4, 375: *πέρι δ' ἄλλων φασὶ γενέσθαι.* 18, 487: *καλέουσιν.*

83. OMISSION OF COPULA.—The forms *ἐστί* and *εἰσί* of the copula are omitted in saws and proverbs, in short statements and questions, rapid transitions, abstract expressions. So regularly with *-τέον, ἀνάγκη, ὥρα,* and the like. Other forms than *ἐστί* or *εἰσί* more rarely. Cf. also **9**.

βραχὺς ὁ ἔλεγχος (sc. *ἐστίν*), LYCURG. 33; *Brief is the proof.*

84. *ἐστί and εἰσί:*

LYCURG. 33: *ἁπλοῦν τὸ δίκαιον, ῥᾴδιον τὸ ἀληθές, βραχὺς ὁ ἔλεγχος.*

DEM. 18, 242: *πονηρὸν . . . πονηρὸν ὁ συκοφάντης.*

ANTIPHON, 5, 7: *ἡ μὲν οὖν αἴτησις ὦ ἄνδρες καὶ νομίμως καὶ ὁσίως ἔχουσα* (sc. *ἐστίν*).

PLATO, Euthyd. 304 B: *τὸ γὰρ σπάνιον, ὦ Εὐθ., τίμιον· τὸ δὲ ὕδωρ εὐωνότατον.* Euthyphr. 15 E: *καί μοι ὥρα ἀπιέναι.* Gorg. 507 A: *ἀνάγκη ταῦτ' εἶναι οὕτως.* Phaedr. 245 C: *ἀρχὴ δὲ ἀποδείξεως ἥδε. ψυχὴ πᾶσα ἀθάνατος. τὸ γὰρ ἀεικίνητον ἀθάνατον.* Theaet. 144 D (*bis*). 145 A: *σκεπτέον.*

XEN. Ven. 1, 1: *τὸ μὲν εὕρημα θεῶν . . . ἄγραι καὶ κύνες.*

THUC. 1, 32, 5: *ἀνάγκη* (sc. *ἐστίν*) . . . *ξυγγνώμη* (sc. *ἐστίν*). 3, 82, 2. 7, 77, 7: *ἄνδρες γὰρ πόλις, καὶ οὐ τείχη οὐδὲ νῆες ἀνδρῶν κεναί.*

HDT. 6, 129: *οὐ φρονὶς Ἱπποκλείδῃ.*

AR. Ach. 8: *ἄξιον γὰρ Ἑλλάδι.* *Id.* 40: *ἀλλ' οἱ πρυτάνεις γὰρ οὑτοὶ μεσημβρινοί* (sc. *εἰσίν*). *Id.* 41: *τοῦτ' ἐκεῖν' οὐγὼ 'λεγον.* Nub. 2–3. *Id.* 207: *αἵδε μὲν Ἀθῆναι* (sc. *εἰσίν*). Ran. 658: *βαδιστέον.*

EUR. Hel. 276: *τὰ βαρβάρων γὰρ δοῦλα πάντα πλὴν ἑνός.* Hipp. 436: *αἱ δεύτεραί πως φροντίδες σοφώτεραι, Sober second thought somehow is best.* I. A. 334. Ir. 234 N², etc.

SOPH. O. T. 84. 110–11 (36), etc., etc.

AESCHYL. Suppl. 998: *τέρειν' ὀπώρα δ' εὐφύλακτος οὐδαμῶς.*

PIND. O. 1, 34–5: *ἁμέραι δ' ἐπίλοιποι | μάρτυρες σοφώτατοι* (sc. *εἰσίν*). *Ibid.* 6, 9–11. N. 6, 1–2: *ἓν ἀνδρῶν, | ἓν θεῶν γένος.* Pindar seldom uses the copula.

HES. O. et D. 311: *ἔργον δ' οὐδὲν ὄνειδος, ἀεργίη δέ τ' ὄνειδος.* *Ibid.* 346: *πῆμα κακὸς γείτων.* (Common).

HOM. Od. 11, 379: *ὥρη μὲν πολέων μύθων, ὥρη δὲ καὶ ὕπνου.* *Ibid.* [456], and elsewhere.

Il. 1, 80. 177, etc., etc.

85. *Other forms of the copula:*

DEM. 4, 18: *εἰδὼς εὐτρεπεῖς ὑμᾶς* (sc. *ὄντας*). 4, 29: *ἐγὼ πλέων ἐθελοντὴς πάσχειν ὁτιοῦν ἕτοιμος* (sc. *εἰμί*), *ἐὰν μὴ ταῦθ' οὕτως ἔχῃ.* 18, 277: *καίτοι ἔγωγ' ὁρῶ τῆς τῶν λεγόντων δυνάμεως τοὺς ἀκούοντας τὸ πλεῖστον κυρίους* (sc. *ὄντας*). 19, 250: *εἶτ' οὐ σὺ σοφιστής* (sc. *εἶ*); *καὶ πονηρός γε* (sc. *εἶ*). *οὐ σὺ λογογράφος* (sc. *εἶ*); *καὶ θεοῖς ἐχθρός γε* (sc. *εἶ*).

ANTIPHON, 1, 4: *ὑμεῖς γάρ μοι ἀναγκαῖοι* (sc. *ἐστέ*).

PLATO, Rpb. 499 D: *περὶ τούτου ἕτοιμοι* (sc. *ἐσμέν*) *τῷ λόγῳ διαμάχεσθαι, ὡς κτέ.* Theaet. 143 D: *σοὶ δὴ οὐκ ὀλίγιστοι πλησιάζουσι, καὶ δικαίως· ἄξιος γὰρ* (sc. *εἶ*) *τά τε ἄλλα καὶ γεωμετρίας ἕνεκα.* *Ibid.* 146 B: *ἐγὼ μὲν γὰρ ἀήθης τῆς τοιαύτης διαλέκτου* (sc. *εἰμί*), *I'm unfamiliar with this style of talk.*

THUC. 1, 23, 2: *οὔτε φυγαὶ τοσαίδε ἀνθρώπων καὶ φόνος* (SC. *ἐγένοντο*).

SOPH. O. T. 91–2: *εἰ τῶνδε χρῄζεις πλησιαζόντων κλύειν,* | *ἕτοιμος* (SC. *εἰμί*) *εἰπεῖν, εἴτε καὶ στείχειν ἔσω.*

HOM. Od. 4, 206 = 18, 126: *τοίου γὰρ καὶ πατρός* (SC. *ἐσσί*).

Il. 9, 225: *χαῖρ', Ἀχιλεῦ· δαιτὸς μὲν ἐίσης οὐκ ἐπιδευεῖς* (SC. *εἰμέν*). 20, 434: *οἶδα δ' ὅτι σὺ μὲν ἐσθλός* (SC. *ἐσσί*), *ἐγὼ δὲ σέθεν πολὺ χείρων* (SC. *εἰμί*). 21, 482: *χαλεπή τοι ἐγὼ* (SC. *εἰμί*) *μένος ἀντιφέρεσθαι,* and so elsewhere.

86. *In Dependent Clauses:*

ἀκούετ' ὦ ἄ. Ἀ. τῆς ἐπιστολῆς, ὡς καλὴ καὶ φιλάνθρωπος (SC. *ἐστίν*), DEM. 19, 39.

DEM. 4, 29: *πόθεν οὖν ὁ πόρος τῶν χρημάτων* (SC. *ἔσται*), . . ., *τοῦτ' ἤδη λέξω.* 8, 6 (rel. sent.). 9, 16: *εἰ μὲν γὰρ μικρὰ ταῦτα . . . ἄλλος ἂν εἴη λόγος.* 20, 55: *ἐσμέν* in rel. cl.

LYS. 18, 11: *ἀλλ' οἷς μάλιστα προσῆκον* (SC. *ἦν*).

ANT. 5, 32: *ἐφ' οἷς ἂν . . .* (SC. *ᾖ*).

PLATO, Rpb. 371 A: *ὧν ἂν αὐτοῖς χρεία* (SC. *ᾖ*).

XEN. Apol. 23: *ἔνθα οὐ προσβατὸν* (SC. *εἴη*) *θανάτῳ.*

THUC. 1, 32, 5: *ἐπειδὴ δὲ . . . μέγας ὁ κίνδυνος* (SC. *ἐστίν*). 2, 53, 3: *ὅ τι δὲ ἤδη τε ἡδύ* (SC. *ἦν*). 2, 62, 5: *ἧς ἐν τῷ ἀπόρῳ* (SC. *ἐστὶν*) *ἡ ἰσχύς.*

AR. Ach. 19–20: *ὡς νῦν, ὁπότ' . . .* | *. . . ἔρημος* (SC. *ἐστίν*) *ἡ πνὺξ αὐτηί.*

EUR. Hipp. 659–60: *ἔστ' ἂν ἔκδημος χθονὸς* | *Θησεύς* (SC. *ᾖ*).

PIND. O. 1, 84: *θανεῖν δ' οἷσιν ἀνάγκα* (SC. *ἐστίν*). *Ibid.* 3, 42: *εἰ δ' ἀριστεύει μὲν ὕδωρ, κτεάνων δὲ χρυσὸς αἰδοιέστατον* (SC. *ἐστίν*).

HES. O. et D. 40: *οὐδὲ ἴσασιν, ὅσῳ πλέον ἥμισυ παντός* (SC. *ἐστίν*).

HOM. Od. 15, 393–4: *οὐδέ τί σε χρή,* | *πρὶν ὥρη* (SC. *ἔῃ*), *καταλέχθαι.*

Il. 1, 116: *εἰ τό γ' ἄμεινον* (SC. *ἐστίν*). *Ibid.* 156–7: *ἐπεὶ ἦ μάλα πολλὰ μεταξὺ* | *οὔρεά τε σκιόεντα* (SC. *ἐστίν*). *Ibid.* 547: *ἀλλ' ὃν μέν κ' ἐπιεικὲς* (SC. *ἔῃ*) *ἀκουέμεν.* 5, 480: *ὅς κ' ἐπιδευὴς* (SC. *ἔῃ*), and so elsewhere. 20, 434 (85).

87. OMISSION OF THE VERBAL PREDICATE.—As in other languages, so in Greek the verbal predicate may be omitted when it is more or less distinctly suggested by other words in the sentence. This happens most frequently in the case of verbs of Going, Coming, Doing, Happening, Saying. There seems to be no ellipsis of a definite word in examples of this kind.

LYCURG. 119: *τί δοκοῦσιν ὑμῖν, ὦ ἄνδρες* (SC. *ποιεῖν?*); *ἆρά γε ὁμοίως ὑμῖν περὶ τῶν ἀδικούντων γιγνώσκειν;*

DEM. 24, 187: *καὶ περὶ μὲν τούτου κατὰ σχολήν* (SC. *ἐρῶ?*). [56], 50: *δεῦρο* (SC. *ἴθι?*), *Δημόσθενες.*

ISOC. 8, 37: *οὐδὲν* (SC. *ποιοῦσιν?*) *ἀλλ' ἢ συμβουλεύουσιν ἡμῖν πάλιν περὶ*

ἀνδραποδισμοῦ κινδυνεύειν (cf. DEM. 8, 10: σκοπεῖθ' ὅτι οὐδὲν ἄλλο ποιοῦσιν ἢ καθιστᾶσι τὴν πόλιν εἰς τὸν αὐτὸν τρόπον).

ANDOC. 1, 150: δεῦρο (sc. ἴτε?) Ἄνυτε, Κέφαλε, ἔτι δὲ καὶ οἱ φυλέται οἱ ῥηρμένοι μοι συνδικεῖν, Θράσυλλος καὶ οἱ ἄλλοι.

PLATO, Theaet. 142 A: ἄρτι, ὦ Τερψίων, ἢ πάλαι ἐξ ἀγροῦ (sc. ἥκεις);

XEN. An. 7, 7, 57: φανερὸς ἦν οἴκαδε (sc. ἰέναι?) παρασκευαζόμενος. Hell. 2, 3, 20: κελεύσαντες ἐπὶ τὰ ὅπλα (sc. ἰέναι?)

AR. Nub. 690: δεῦρο δεῦρ', Ἀμυνία. Vesp. 142: σὺ δὲ τῇ θύρᾳ πρόσκεισο. ταῦτ', ὦ δέσποτα (cf. PLATO, Cratyl. 440 E: ταῦτ' ἔσται, ὦ Σώκρατες). Vesp. 982: ἐς κόρακας. ὡς οὐκ ἀγαθόν ἐστι τὸ ῥοφεῖν (cf. Ach. 864: παῦ' ἐς κόρακας. Nub. 133: βάλλ' ἐς κόρακας. Plut. 604: ἔρρ' ἐς κόρακας). Thesm. 241: ὕδωρ ὕδωρ (sc. φέρετε?), ὦ γείτονες. Ran. 1279: εἰς τὸ βαλανεῖον (sc. ἰέναι?) βούλομαι. Plut. 526: ἐς κεφαλὴν σοί (cf. Ach. 833: πολυπραγμοσύνη νυν ἐς κεφαλὴν τράποιτ' ἐμοί. DEM. 18, 290: ἃ σοὶ καὶ τοῖς σοῖς οἱ θεοὶ τρέψειαν εἰς κεφαλήν).

CONCORD

THE THREE CONCORDS.—There are three great concords in Greek:

1. The agreement of the predicate with the subject (88–136).
2. The agreement of the attributive or the appositive with the substantive (see Index).
3. The agreement of the relative with the antecedent (see Index).

Agreement of the Predicate with the Subject

88. THE VERBAL PREDICATE.—The verbal predicate agrees with its subject in number and person.

τοῦτο γὰρ αὐτὸν ἐγὼ προὐβαλόμην καὶ περὶ τούτου τὴν ψῆφον οἴσετε νῦν ὑμεῖς, DEM. 21, 28; *This is why* I *presented him* (*this is the gist of my charge against him*), *and this is the point about which* YOU *are now to cast your votes.* τί ποιοῦσιν οἱ νόμοι; DEM. 21, 30; *What do the laws do?* τὼ μὲν οὖν ἀδελφὼ αὐτῷ, ὃ περ ἐγενέσθην, ἄμφω ἄπαιδε ἐτελευτησάτην, ISAE. 6, 6; *He had both his brothers to die childless.* ἵτ', ὦ μεγίστης Παλλάδος καλούμεναι | πασῶν Ἀθῆναι τιμιωτάτη πόλις, SOPH. O. C. 107–8.

For the use of a verb of the First Person Plural with a subject of the First Person Dual, see 105.

89. THE ADJECTIVE PREDICATE.—The adjective predicate agrees with its subject in number, gender, and case.

δόξῃ μὲν χρήματα κτητά, δόξα δὲ χρημάτων οὐκ ὠνητή, ISOC. 2, 32. πασῶν ἦν βελτίστη (sc. ἡ ἐμὴ γυνή), LYS. 1, 7. ἐγὼ δὲ . . . μεστὸς ἦν ὑποψίας,

Ibid. 17. **αἱ δεύτεραί πως φροντίδες σοφώτεραι,** EUR. Hipp. 436 (84). **αἰσχρὸς φανοῦμαι,** SOPH. Ph. 906 (Neoptolemos speaks).

90. CONCORD WHEN THE SUBJECT IS AN INFINITIVE OR A SENTENCE, OR THE VERB IS IMPERSONAL.—When the subject is an infinitive or a sentence (77), or the verb is impersonal (76), the predicate adjective (including verbals in *-τέος*) is regularly in the neuter singular.

ἀκοῦσαί γ' ἄξιον, AR. Eq. 624; *'Tis worth the while to lend an ear.* **φανερὸν ἦν ὅτι οὐδὲν δεινὸν ἐγεγόνει περὶ τὴν πόλιν,** LYCURG. 21; *It was evident that no calamity had befallen the city.* **δεινὸν . . . εἰ μαχούμεθα,** AR. Vesp. 426; *It's dreadful if we've got to fight.* **ἐρόμενος εἴ που εἰδεῖέν τι χωρίον . . . ἔνθα οὐ προσβατὸν θανάτῳ,** XEN. Apol. 23 (86). **βαδιστέον τἄρ' ἐστὶν εἰς ἀγορὰν ἐμοί,** AR. Eccl. 711.

LYCURG. 3. *Ibid.* 21 (see above).

LYS. 12, 36: *δεινὸν εἰ τοὺς . . . στρατηγοὺς . . . ἐζημιώσατε.* 18, 15. 34, 11: *δεινὸν γὰρ ἂν εἴη, ὦ 'Α., εἰ . . . οὐκ οὖν αἰσχρὸν εἰ . . .;*

AND. 1, 8: *ἅμα δὲ περὶ πάντων εἰπεῖν ἀδύνατον.*

ANT. 1, 26: *πῶς οὖν ταύτην ἐλεεῖν ἄξιόν ἐστιν;*

PLATO, Crito, 53 C: *ἆρα ἄξιόν σοι ζῆν ἔσται;* Theaet. 187 E: *κρεῖττον γάρ που σμικρὸν εὖ ἢ πολὺ μὴ ἱκανῶς περᾶναι.*

XEN. Apol. 23 (see above). Mem. 1, 7, 2 (76).

AR. Lys. 292. 293. Ran. 652. 656. 658. Eccl. 711 (see above). 875–6: *βαδιστέον | ὁμόσ' ἐστὶ δειπνήσοντα κοὐ μελλητέον.*

EUR. Alc. 1078: *ῥᾷον παραινεῖν ἢ παθόντα καρτερεῖν.* Tr. 472. 637: *τοῦ ζῆν δὲ λυπρῶς κρεῖσσόν ἐστι κατθανεῖν.* 1225.

PIND. P. 4, 272: *ῥᾴδιον μὲν γὰρ πόλιν σεῖσαι.*

SOLON, 7: *ἔργμασιν ἐν μεγάλοις πᾶσιν ἁδεῖν χαλεπόν.*

MIMNERM. 2, 10: *αὐτίκα τεθνάμεναι βέλτιον ἢ βίοτος.*

HOM. Od. 5, 359: *ὄφθι μοι φάτο φύξιμον εἶναι* (37).

Il. 2, 298. 5, 253: *οὐ γάρ μοι γενναῖον ἀλυσκάζοντι μάχεσθαι.*

For the use of the neuter plural instead of the singular, see **37**.

91. AGREEMENT OF THE PREDICATE WITH THE SUBJECT OF THE LEADING VERB.—When the subject of the infinitive is the same as the subject of the leading verb, the subject of the infinitive is commonly suppressed. In that case the substantive or adjective predicate of a copulative verb, or the predicate attributes of any verb, agree with the subject of the leading verb.

πολὺ ἂν αὐτῆς μᾶλλον ἐγὼ πολίτης δεξαίμην εἶναι ἢ ἑτέρων πόλεων, ANDOC.

1, 5; *Far rather would I be a citizen of her* (my country) *than of other states.* **ἰδὼν δὲ ταῦτ' ἔφη ἐπὶ Λαύριον ἰέναι,** *Ibid.* 39; *He said that when he had seen* (all) *this he went on to Laurion.* **ἀξιοῦμεν ἐλεύθεροι εἶναι,** XEN. Cyr. 8, 1, 4; *We claim to be free.*

For further exx., see *Infinitive.*

92. On the use of the Predicate Vocative for the Nominative, see 25.

93. AGREEMENT OF THE SUBSTANTIVE PREDICATE.—The substantive predicate agrees with its subject in case.

τῶν γὰρ ὄμβρων καὶ τῶν αὐχμῶν . . . ὁ Ζεὺς ταμίας ἐστίν, ISOC. 11, 13; *Zeus is the dispenser of showers and droughts.* **ἐπεὶ οὗτοί γε φανερά ἐστι . . . διαφθορὰ τῶν συγγιγνομένων,** PLATO, Meno, 91 C; *Since these fellows are a manifest ruin of those who go with them.*

ISOC. 11, 13 (see above).

PLATO, Hipp. Mai. 284 C: *νόμον δὲ λέγεις, ὦ Ἱππία, βλάβην πόλεως εἶναι ἢ ὠφέλειαν;* Meno, 91 C (see above).

HDT. 2, 38: *ἀσήμαντον δὲ θύσαντι θάνατος ἡ ζημίη ἐπικέεται.*

PIND. P. 1, 88: *πολλῶν ταμίας ἐσσί.*

94. On the use of the Predicate Nominative, etc., where the Latin uses the Dative of the Object For Which, see under the Dative.

95. For the Substantive Predicate agreeing with the Subject of the Leading Verb, see 91.

96. SUBSTANTIVA MOBILIA.—*Substantiva mobilia* are treated as adjectives and follow the number and gender of the subject.

τῆς Ἀφροδίτης . . . θεράπων γέγονεν ὁ Ἔρως, PLATO, Conv. 203 C; *Eros is the man-servant (valet) of Aphrodite.* **οὐ γάρ ἐστιν ἐν γένει σοι ἡ ἄνθρωπος, οὐδὲ θεράπαινα,** DEM. [47], 70; *The wench is of no kin to you, not even a maid (-servant).*

DEM. [47], 70 (see above).

PLATO, Conv. 203 C (see above). Politic. 301 B: *βασιλέα* (sc. *αὐτόν*) *καλοῦμεν.* Tim. 22 D: *ἡμῖν δὲ ὁ Νεῖλος . . . σωτήρ.*[1]

XEN. Cyr. 1, 4, 9: *σὺ γὰρ νῦν γε ἡμῶν ἔοικας βασιλεὺς εἶναι.*

HDT. 1, 7: *Ἄγρων . . . βασιλεὺς ἐγένετο Σαρδίων, Agron became King of Sardis.* 1, 205: *ἦν δέ . . . γυνὴ τῶν Μασσαγετέων βασίλεια.*

AR. Ran. 1127: *σωτὴρ*[1] *γενοῦ μοι* (To Hermes).

[1] It must be noted, however, that the inflection is capricious and *σωτήρ* is found for *σώτειρα.*

General Exceptions

97. NEUTER PLURAL WITH SINGULAR VERB.—The neuter plural is treated as a collective, and takes a singular verb.

διαρπασθήσεται τὰ χρήματα, DEM. 8, 54; *Our money (treasury) will be pillaged.* **ἥσθη τὰ μειράκια,** PLATO, Riv. 134 B; *The lads were delighted.* **τὰ κυνίδια . . . κυβιστᾶν καὶ ἄλλα πολλὰ μανθάνει,** XEN. Oec. 13, 8; *Poodles learn to turn a somersault,* etc.

DEM. 8, 54 (see above). [59], 58: *ταῦτ' ἔστω ὑμῖν τεκμήρια.*

ANT. 5, 20: *συνέπλει δὲ τά τε ἀνδράποδα.*

PLATO, Crat. 402 A: *πάντα χωρεῖ καὶ οὐδὲν μένει.* Riv. 134 B (see above).

XEN. Oec. 13, 8 (see above).

THUC. 6, 32, 1: *ἐπειδὴ . . . ἐσέκειτο πάντα.*

HDT. 7, 9, γ): *οὐκ ἐς τοῦτο θράσεος ἀνήκει τὰ Ἑλλήνων πρήγματα. Ibid.: ἀπὸ πείρης πάντα ἀνθρώποισι φιλέει γίνεσθαι.*

AR. N. 39–40: *τὰ δὲ χρέα . . . | εἰς τὴν κεφαλὴν ἅπαντα τὴν σὴν τρέψεται.* Vesp. 818: *τὰ δ' ἄλλ' ἀρέσκει μοι.*

EUR. Heracl. 838: *ἦν δὲ δύο κελεύσματα. Ibid.* 1004: *τοιαῦτα δρῶντι τἄμ' ἐγίγνετ' ἀσφαλῆ.*

SOPH. Ph. 113: *αἱρεῖ τὰ τόξα ταῦτα τὴν Τροίαν μόνα.*

AESCHYL. Pers. 418–9: *ὑπτιοῦτο δὲ | σκάφη νεῶν.*

PIND. O. 1, 77–8: *φίλια δῶρα Κυπρίας ἄγ' εἴ τι, Ποσείδαον, ἐς χάριν | τέλλεται.*

THEOGN. 171–2: *οὔ τοι ἄτερ θεῶν | γίνεται ἀνθρώποις οὔτ' ἀγάθ' οὔτε κακά.*

HOMER.—In Homer, neuter plurals are found sometimes with the singular, sometimes with the plural. There is a long list of neuter plurals[1] that are construed only with a singular verb; other words, such as *πάντα, ταῦτα, ἅρματα, δούρατα,* etc., occur with both singular and plural verbs, and a few are used exclusively with the plural.

Examples of the neuter plural with a singular verb are: Od. 4, 703: *τῆς δ' αὐτοῦ λύτο γούνατα.* 5, 297: *καὶ τότ' Ὀδυσσῆος λύτο γούνατα.*

Il. 10, 252: *ἄστρα δὲ δὴ προβέβηκε.* 24, 420: *σὺν δ' ἕλκεα πάντα μέμυκεν.*

98. This construction is ascribed to the form, for some of the neuter plurals seem to have been originally collective singulars.

[1] See Vogrinz, Gram. des hom. Dialektes, pp. 288–9, and compare Monro, Homeric Grammar[2], § 172.

99. Adjective Predicate of Neuter Plural Subject. —The adjective predicate of the neuter plural subject is, of course, plural.

ταῦτ' ἐστὶν ἀληθῆ, Dem. 2, 19; *That is true.*

100. Neuter Dual Subject. — The neuter dual is found with the dual, the plural, and the singular.

ὅσσε w. dual: Hom. Od. 4, [662]. Il. 1, 104: ὅσσε δέ οἱ πυρὶ λαμπετάοντι ἐίκτην. 17, 679–80.

ὅσσε w. plural: Hom. Il. 1, 200: δεινὼ δέ οἱ ὄσσε φάανθεν. 19, 16–7.

ὅσσε w. sing.: Hom. Od. 6, 131–2: ἓν δέ οἱ ὄσσε | δαίεται. Il. 12, 466. 23, 477.

101. Accusative Absolute in Plural accompanied by a Participial Predicate in the Singular.—In the accusative absolute, the participial predicate sometimes follows the analogy of the verbal predicate. See *Participial Accusative.*

102. Neuter Plural with a Plural Verb.—When the neuter is merely a formal neuter, the plural verb *may* be used. So also when variety is emphasized (distributive plural). In older poetry, this occurs frequently when the plural form of the verb would be more convenient than the singular, yet not without a tinge of personification or a suspicion of dualism. In the mechanical syntax of later Greek the neuter plural with the verb plural becomes common.

οὐ μὴν τὰ μειράκια . . . τὴν αὐτὴν ἐμοὶ γνώμην ἔσχεν, ἀλλ' ἐμὲ μὲν ἐπῄνεσαν . . . ἐκείνου δὲ κατεφρόνησαν, Isoc. 12, 229; *True, the lads did not take the same view with me, but* (for all that) *they applauded me and despised him.*

Isoc. 12, 229: οὐ μὴν τὰ μειράκια τὰ πᾶσι παραγεγενημένα τούτοις τὴν αὐτὴν ἐμοὶ γνώμην ἔσχεν, ἀλλ' ἐμὲ μὲν ἐπῄνεσαν ὡς διειλεγμένον τε νεαρωτέρως ἢ προσεδόκησαν, . . . ἐκείνου δὲ κατεφρόνησαν, οὐκ ὀρθῶς γιγνώσκοντες ἀλλὰ διημαρτηκότες ἀμφοτέρων ἡμῶν.

Ant. 5, 34: οὐδέτερα ὠφέλησαν, *Neither did any good* (sc. τἀληθῆ . . . τὰ ψευδῆ); but Blass follows Reiske and the Zurich editors in reading ὠφέλησεν.

Plato, Lach. 180 E: τὰ γὰρ μειράκια τάδε πρὸς ἀλλήλους οἴκοι διαλεγόμενοι θαμὰ ἐπιμέμνηνται Σωκράτους καὶ σφόδρα ἐπαινοῦσιν, *These lads, while conversing with each other at home, often make mention of Socrates, and praise him highly.* Legg. 856 D–E: τῶν δὲ λαχόντων τὰ ὀνόματα εἰς

Δελφοὺς πεμφθέντων, *Let the names of those who drew the lot be sent to Delphi.*

XEN. Cyr. 2, 3, 9: ὥσπερ γε καὶ τἆλλα ζῷα ἐπίστανταί τινα μάχην ἕκαστα . . . καὶ φυλάττεσθαί γ', ἔφη, ἅπαντα ταῦτα ἐπίστανται. 5, 1, 14: τὰ μοχθηρὰ ἀνθρώπια πασῶν οἶμαι τῶν ἐπιθυμιῶν ἀκρατῆ ἐστι, κἄπειτα ἔρωτα αἰτιῶνται, *The wretched mass of humanity is powerless over all its desires, and then they* (the individuals) *blame love.* Hell. 1, 1, 23: παρὰ δὲ Ἱπποκράτους . . . εἰς Λακεδαίμονα γράμματα πεμφθέντα ἑάλωσαν εἰς Ἀθήνας.

THUC. 3, 82, 8: τὰ δὲ μέσα τῶν πολιτῶν . . . διεφθείροντο, *The neutral party of the citizens* (in the state) *were exposed to ruin.* 5, 75, 2: Κάρνεια . . . ἐτύγχανον ὄντα, *The Karneia happened to be holding,* but HDT. 7, 206: Κάρνεια γάρ σφι ἦν ἐμποδών. 6, 13, 1: ἐπιθυμίᾳ μὲν ἐλάχιστα κατορθοῦνται, προνοίᾳ δὲ πλεῖστα.

HDT. 4, 149: τοῖσι δὲ ἐν τῇ φυλῇ ταύτῃ ἀνδράσι οὐ γὰρ ὑπέμειναν τὰ τέκνα, ἱδρύσαντο . . . ἱρόν· καὶ μετὰ τοῦτο ὑπέμειναν.

AR. Ach. 805–809: ἐνεγκάτω τις ἔνδοθεν τῶν ἰσχάδων | τοῖς χοιριδίοισιν. ἆρα τρώξονται; βαβαί, οἷον ῥοθιάζουσ', ὦ πολυτίμηθ' Ἡράκλεις. | ποδαπὰ τὰ χοιρί'; ὡς Τραγασαῖα φαίνεται (note sing.). | ἀλλ' οὔτι πάσας κατέτραγον τὰς ἰσχάδας. |

PIND. O. 2, 92. 8, 12. 10 (11), 85. P. 1, 13. 4, 121: ἐκ δ' ἄρ' αὐτοῦ πομφόλυξαν δάκρυα γηραλέων γλεφάρων. 9, 88: τά (sc. ὕδατα) νιν θρέψαντο καὶ Ἰφικλέα, *Which waters reared him and Iphikles.*

HOM. See remark on HOMER, **97**. Od. 4, 132: χρυσῷ δ' ἔπι χείλεα κεκράαντο. *Ibid.* 417–8: ὅσσ' ἐπὶ γαῖαν | ἑρπετὰ γίγνονται. 437: πάντα δ' ἔσαν (sc. τὰ δέρματα) νεόδαρτα.

Il. 7, 102: νίκης πείρατ' ἔχονται ἐν ἀθανάτοισι θεοῖσιν, *The cords* (lit. = rope-ends) *of victory are in the holding of the immortal gods.* (Elsewhere in Homer πείρατα takes a singular verb.) *Ibid.* 16, 403–4· ἐκ δ' ἄρα χειρῶν | ἡνία ἠίχθησαν, *The reins leaped* (like a pair of living things).

103. NEUTER PLURAL SUBJECT WITH A DUAL VERB.—The neuter plural subject may take a dual verb when the subject comprises but two.

PLATO, Tim. 56 E: δύο πυρὸς σώματα εἰς ἓν ξυνίστασθον εἶδος ἀέρος, *Two corpuscles of fire combine into one figure of air.* Compare *ibid.* 56 D–E (124), where γενοίσθην is due to the neuter plural predicate δύο σώματα.

104. The singular, however, is the rule:

AESCHIN. 1, 116: δύο δέ μοι τῆς κατηγορίας εἴδη λέλειπται, *Two heads of the accusation are left me—I have two heads of the accusation left.*

On the use of the Neuter Plural Adjective Predicate for the Singular, see **37**.

105. DUAL SUBJECT WITH PLURAL VERB.—When the subject is of the dual number, but of the first person, the verb is

regularly of the plural number, for in the first person the dual and the plural forms of the verb coincide, the dual in *-μεθον* occurring but thrice in classic Greek, and being even then questioned by some scholars.

ἐπεδικασάμεθα ἄμφω, AND. 1, 120; *We laid our claims* (to the heiresses), *both of us.* **νὼ καταβάντε εἰς τὸ Νυμφῶν νᾶμα . . . ἠκούσαμεν λόγων, οἳ κτέ.,** PLATO, Phaedr. 278 B; *We both went down to the fount of the Nymphs and heard utterances, which etc.*

ANDOC. 1, 120 (see above).

PLATO, Phaedr. 278 B (see above).

106. When the dual subject is of the second or of the third person, the verb is occasionally in the plural.

δισσὼ γὰρ ἀστέρ' ἱππικοῖς ἐπὶ ζυγοῖς | σταθέντ' ἔκρυψαν ἅρμα λυγαίῳ νέφει, EUR Heracl. 854–5; *Twain stars atop the horses' yokes did perch | and hid the chariot with a murky cloud.*

PLATO, Phaedr. 256 C: *φίλω μὲν οὖν καὶ τούτω . . . ἀλλήλοιν διά τε τοῦ ἔρωτος καὶ ἔξω γενομένω διάγουσι.*

AR. Ach. 1216–7: *ἐμοῦ δέ γε σφὼ . . . ἄμφω . . . | προσλάβεσθ', ὦ φίλαι.*

EUR. Heracl. 854–5 (see above). Or. 1415: *ἔβαλον ἔβαλον . . . ἄμφω.* Cf. Phoen. 1423–4: *γαῖαν δ' ὀδὰξ ἑλόντες ἀλλήλων πέλας | πίπτουσιν ἄμφω κοὐ διώρισαν κράτος. Ibid.* 1454: *ἄμφω δ' ἅμ' ἐξέπνευσαν ἄθλιον βίον, Both at once breathed forth a wretched life.*

SOPH. Ant. 55–7: *τρίτον δ' ἀδελφὼ δύο μίαν καθ' ἡμέραν | αὐτοκτονοῦντε τὼ ταλαιπώρω μόρω | κοινὸν κατειργάσαντ' ἐπαλλήλοιν χεροῖν, And third (both) our twain brethren in one day self-murdering —the ill-fated pair—wrought out a common doom with mutual hands.*

HES. Sc. 233–4: *ἐπὶ δὲ ζώνῃσι δράκοντε | δοιὼ ἀπηωρεῦντ(ο).*

HOM. Od. 4, 20–2: *τὼ δ' αὖτ' ἐν προθύροισι δόμων . . . στῆσαν.*

Il. 1, 321: *τώ οἱ ἔσαν κήρυκε καὶ ὀτρηρὼ θεράποντε.* 16, 218: *δύ' ἀνέρε θωρήσσοντο, The two men 'gan to don their corselets.*

107. THE DUAL SUBJECT WITH A PLURAL PARTICIPIAL ATTRIBUTE (SEMI-PREDICATION).

PLATO, Euthyd. 273 D: *ἐγελασάτην οὖν ἄμφω βλέψαντες εἰς ἀλλήλους, Then they laughed, both of them, looking at one another.* Compare Phaedr. 259 A: *εἰ οὖν ἴδοιεν καὶ νὼ καθάπερ τοὺς πολλοὺς ἐν μεσημβρίᾳ μὴ διαλεγομένους, ἀλλὰ νυστάζοντας.*

108. DUAL GENITIVE ABSOLUTE WITH PLURAL PARTICIPLE.

DEM. 24, 9: *δικαστηρίοιν δυοῖν . . . ἐψηφισμένων.* [50], 20: *ἐπιτετριηραρχημένων ἤδη μοι δυοῖν μηνοῖν.*

109. Dual Subject and Plural Predicate Adjective.

Isoc. 12, 156: εἰ γάρ τις φαίη τὼ πόλει τούτω πλείστων ἀγαθῶν αἰτίας γεγενῆσθαι, *If any one should say that both these cities have been the authors of many blessings.* (The dual in *-a* does not occur in the orators, and is rare elsewhere[1]).

110. Dual Verb with Plural Subject.—The dual verb is used with the plural subject only when the dual notion is expressed or in some way suggested. Of the Attic orators only Antiphon, Andocides, Lysias, Isocrates, and Isaeus use dual forms of the finite verb.[2]

ἐξ ἧς αὐτῷ ἐγιγνέσθην υἱεῖς δύο, Isae. 8, 7; *Of whom there were born to him—by whom he had issue—two sons.*

Isae. 8, 7 (see above).

Lys. 13, 37: δύο δὲ τράπεζαι ἐν τῷ πρόσθεν τῶν τριάκοντα ἐκείσθην, *Two tables had been placed* (=*stood*) *in front of the Thirty.*

Plato, Rpb. 478 A–B: εἴπερ . . . δυνάμεις . . . ἀμφότεραί ἐστον.

Hom. Il. 4, 27: καμέτην δέ μοι ἵπποι. 9, 198: οἵ (Aias and Odysseus) μοι σκυζομένῳ περ Ἀχαιῶν φίλτατοί ἐστον. 23, 392–3. 417–8 = 446–7.

111. Even here the plural is the rule.

καὶ τὰς εἰσφορὰς εἰσενηνόχασιν ἀμφότεροι πάσας, Isae. 6, 60. δύο τρόποι τυγχάνουσιν ὄντες, Isoc. 7, 46; (*It so happens that*) *there are two methods.* λοιποὶ δύο μῆνες ἦσαν, Ant. 6, 42; *Two months were left.*

Dem. 23, 75: πᾶσίν εἰσι πράγμασι . . . δύο προσθῆκαι. 142: ἐν δὴ Λαμψάκῳ τινὲς ἄνθρωποι γίγνονται δύο. 180: ἠδίκηντο . . . οἱ δύο τῶν βασιλέων.

Isae. 2, 19: δύο γάρ εἰσιν αὐτῇ. 6, 60 (see above).

Isoc. 7, 46 (see above).

Ant. 6, 42 (see above).

112. The Plural Verb is found with a Participle in the Dual.

καὶ διαπραξαμένω τὸ λοιπὸν ἤδη χρῶνται μὲν αὐτῇ, σπανίᾳ δέ, Plato, Phaedr. 256 C; *And having effected their desire, they continue to enjoy it, but only rarely.*

Plato, Phaedr. 256 C (see above). Riv. 132 B: καὶ ἐγκλίσεις τινὰς ἐμιμοῦντο τοῖν χεροῖν ἐπικλίνοντε καὶ μάλ' ἐσπουδακότε.

Eur. Med. 969 ff.: ἀλλ' ὦ τέκν', εἰσελθόντε . . . ἱκετεύετ' ἐξαιτεῖσθε. Phoen. 1404 ff.: ἁρπάσαντε . . . ἦκον, συμβαλόντε δ' . . . ἀμφιβάντ' εἶχον.

[1] See Keck, Über den Dual bei den Griechischen Rednern, Würzburg, 1882, p. 14.

[2] For entire subject, see Hasse, Der Dualis im Attischen, Leipzig, 1893.

Hom. Il. 5, 487–8: *μή πως, ὡς ἀψῖσι λίνου ἁλόντε πανάγρου, | ἀνδράσι δυσμενέεσσιν ἕλωρ καὶ κύρμα γένησθε.* 16, 370–1: *πολλοὶ δ' ἐν τάφρῳ ἐρυσάρματες ὠκέες ἵπποι | ἄξαντ' ἐν πρώτῳ ῥυμῷ λίπον ἅρματ' ἀνάκτων.*

113. The Dual verb occurs with a complementary plural predicate participle.

κύκλους γοῦν γράφοντες ἐφαινέσθην, Plato, Riv. 132 A–B; *They were seen to be drawing circles.*

114. Of course the use of a Dual Predicate with a verb in the First Person Plural is not a violation of the rules of concord. See above 105.

ἐσμὲν δὲ μόνω ἐν ἐρημίᾳ, Plato, Phaedr. 236 C; *We are alone (just you and I)—all alone.*

115. Transition from a dual verb to a plural verb, or vice versa, takes place even within the limits of the same sentence.

ἔγημαν ... δύο ὄντε Μεδοντιάδα ... καὶ ξυνῳκείτην, Lys. fr. 4 (Scheibe). **καὶ ὅτε παιδία ἦστην καὶ εὐθὺς γενόμενοι ἠπίσταθ᾽ε;** Plato, Euthyd. 294 E. **ἵππους δ' Ἀτρεΐδαο κιχάνετε, μηδὲ λίπησθον,** Hom. Il. 23, 407.

116. Dual Number.—The dual number carries with it the notion of a pair, natural or artificial, and emphasizes the notion "both" rather than the notion "two." It goes back to the beginnings of Greek speech, but is not found to any great extent except in the language of the epos and in Attic. It is a stranger to Asiatic Aeolic, is absent from Herodotus, and even in Attic dies out towards the end of the fourth century, by which time it had become more or less literary and studied, as is shown by Plato's usage. The dual declines from Aristotle to Diodorus, and rises again after Christ, but it is limited to a few familiar nouns, and of dual verbs there is but a trace. See A. J. P. xiv (1893), 521.

117. Plural Subject and Singular Verb.—As the singular is the generic, and the plural the specific, a plural subject following a singular verb may be regarded as an afterthought. In Greek the oblique cases of **ἔστιν οἵ** are common, but **ἔστιν οἵ** itself is very rare, **εἰσὶν οἵ** being regularly used instead.

ἄκων δ' ἔστιν οὓς ἐγὼ ἐπαινῶ καὶ φιλῶ, Plato, Prot. 346 E; *There be those whom—there are some whom—I praise and love against my will.*

Plato, Prot. 346 E: **ἔστιν οὓς** (see above).

Xen. An. 1, 5, 7: **ἦν ... οὓς.** Cyr. 2, 3, 18: **ἔστιν οἵ.** Hell. 3, 1, 7: **ἦν δὲ**

ἄς. Mem. 1, 4, 2: ἔστιν οὕστινας; *Ibid.* 2, 3, 6: ἢ ἔστιν οἷς καὶ πάνυ ἀρέσκει; Vect. 3, 11: ἔστι δὲ ἃς . . . πόλεις.

THUC. 3, 92, 5: πλὴν Ἰώνων καὶ Ἀχαιῶν καὶ ἔστιν ὧν ἄλλων ἐθνῶν, *Except Ionians and Achaeans and other tribes that be.* 5, 25, 2: ἔστιν ἐν οἷς.

118. Σχῆμα Πινδαρικόν.—Outside of these phrases, the construction is commonly called the *σχῆμα Πινδαρικόν*, or Pindaric Figure, though the name is hardly justified by Pindar's usage. When the verb precedes, the genuine examples are to be explained on the principle given above, but many of the examples cited are to be accounted for on other grounds, and in many the reading is doubtful.[1]

ἦν δὲ τοῦ δανείσματος τετταράκοντα μὲν καὶ πέντε [μναῖ] ἐμαί, τάλαντον δ' Εὐέργου, DEM. 37, 4; *In the loan there was forty-five minae of mine and a talent of Euergus's.*

DEM. 37, 4 (see above).

AND. 1, 145: γεγένηται (?) (vid. Blass² ad loc.).

PLATO, Conv. 188 B: πάχναι καὶ χάλαζαι καὶ ἐρυσῖβαι . . . γίγνεται (all MSS.). Gorg. 500 D: εἰ ἔστι τούτω διττὼ τὼ βίω, *If the existence of these two different lives is accepted;* but see B. L. G. on PIND. O. 11 (10), 6. Legg. 732 E, ἔστι agrees with pred. (124). Rpb. 463 A: τί οὖν; ἔστι μέν που καὶ ἐν ταῖς ἄλλαις πόλεσιν ἄρχοντές τε καὶ δῆμος, ἔστι δὲ καὶ ἐν αὐτῇ; *There is such a thing as, etc.?* Theaet. 173 D, anacoluthon.

THUC. 2, 3, 3, ἅμαξαι is not the subject of ἵν' ἀντὶ τείχους ᾖ. 4, 26, 5: αἴτιον δὲ ἦν οἱ Λακεδαιμόνιοι προεπόντες. Here the sing. is due to attraction of predicate (see 124 and 126). 8, 9, 3 (see 124 and 126).

HDT. 1, 26: ἔστι δὲ . . . ἑπτὰ στάδιοι. 7, 34: ἔστι δὲ ἑπτὰ στάδιοι ἐξ Ἀβύδου ἐς τὴν ἀπαντίον, *It is seven stadia from Abydos to the opposite shore.*

AR. Vesp. 58 ff.: ἡμῖν γὰρ οὐκ ἔστ' οὔτε κάρυ' ἐκ φορμίδος | δούλω διαρριπτοῦντε τοῖς θεωμένοις, κτέ. *For we have no such thing as a brace of servants, etc.*

EUR. Bacch. 1350: αἰαῖ, δέδοκται, πρέσβυ, τλήμονες φυγαί, *It is decreed —decreed is bitter exile.* Hel. 1358–61: μέγα τοι δύναται νεβρῶν | παμποίκιλοι στολίδες | κισσοῦ τε στεφθεῖσα χλόα | νάρθηκας εἰς ἱερούς, *There is great virtue in, etc.*

PIND. See Gildersleeve, Pindar lxxxviii, and note on O. 11 (10), 6.

HOM. Il. 17, 385 sqq.: καμάτῳ δὲ καὶ ἰδρόι νωλεμὲς αἰεὶ | γούνατά τε κνῆμαί τε πόδες θ' ὑπένερθεν ἑκάστου | χεῖρές τ' ὀφθαλμοί τε παλάσσετο μαρναμένοισιν. (The emphatic position of γούνατα keeps it before the mind, and τε is treated as *cum* would be in Latin.)

[1] Compare B. L. G., Pindar lxxxviii, and R. S. Haydon, A. J. P. xi (1890), 182–192.

Special Exceptions

119. The natural relation may be preferred to the artificial, the nearer to the more remote. Hence:

120. NOUNS OF MULTITUDE.—Nouns of multitude often take the verb in the plural.

μέρος . . . τι . . . ἀνθρώπων . . . οὐχ ἡγοῦνται θεούς, PLATO, Legg. 948 C; *A portion of mankind do not believe in gods.*

PLATO, Legg. 948 C (see above).

XEN. Cyr. 2, 4, 20: *τὸ μὲν πλῆθος τῶν πεζῶν καὶ τῶν ἱππέων ὤγμευον αὐτῷ.* Hell. 3, 3, 4: *τοιαῦτα δὲ ἀκούσασα ἡ πόλις . . . Ἀγησίλαον εἵλοντο βασιλέα.*

THUC. 1, 89, 3. 125, 1. 4, 112, 3: *ὁ δὲ ἄλλος ὅμιλος κατὰ πάντα ὁμοίως ἐσκεδάννυντο, The rest of the multitude scattered in every direction alike.*

AESCHYL. Ag. 189: *εὖτ(ε) . . . βαρύνοντ' Ἀχαϊκὸς λεώς. Ibid.* 577–9: *Τροίαν ἑλόντες . . . Ἀργείων στόλος . . . λάφυρα . . . ἐπασσάλευσαν.*

PIND. P. 2, 46–7: *ἐκ δ' ἐγένοντο στρατὸς | θαυμαστός.*

HOM. Il. 2, 278: *ὣς φάσαν ἡ πληθύς.* 15, 304–5: *αὐτὰρ ὀπίσσω | ἡ πληθὺς ἐπὶ νῆας Ἀχαιῶν ἀπονέοντο.* Cf. 17, 755–7: *ὥς τε ψαρῶν νέφος ἔρχεται ἠὲ κολοιῶν, | οὔλον κεκλήγοντες, ὅτε προΐδωσιν ἰόντα | κίρκον.* 23, 156–7: *Ἀτρεΐδη, σοὶ γάρ τε μάλιστά γε λαὸς Ἀχαιῶν | πείσονται μύθοισι.*

121. ORGANIZED NUMBER.—Organized number is singular. So δῆμος of the (official) people. The conception often shifts.

ὁ δῆμος δεσπότης ἦν καὶ κύριος πάντων, DEM. 3, 30; *The people was lord and master of all.* **ἡ δὲ βουλὴ . . . ὀλιγαρχίας ἐπεθύμει,** LYS. 13, 20; *The senate craved an oligarchy.*

DEM. 3, 30 (see above).

LYS. 13, 20 (see above). 35: *ὁ δὲ δῆμος . . . ἐψηφίσατο, et saepe.*

XEN. Hell. 1, 4, 12: *ἡμέρᾳ ᾗ Πλυντήρια ἦγεν ἡ πόλις, The day on which the city was celebrating the Plynteries. Ibid.* 1, 7, 3: *ἡ βουλὴ ἔδησε. Ibid.* 1, 7, 12: *τὸ δὲ πλῆθος ἐβόα δεινὸν εἶναι εἰ μή τις ἐάσει τὸν δῆμον πράττειν ὃ ἂν βούληται, The multitude cried out that it was an outrage if the commons were not to be permitted to do what they would.* (Here the πλῆθος claims to be the δῆμος.)

THUC. 3, 22, 5: *τὸ δὲ στρατόπεδον ἐπὶ τὸ τεῖχος ὥρμησεν, The army rushed to the wall.* 3, 72, 3: *ὁ μὲν δῆμος ἐς τὴν ἀκρόπολιν καταφεύγει . . . καὶ τὸν Ὑλλαϊκὸν λιμένα εἶχον, The people flee to the citadel and they held the Hyllaean harbor.* 5, 82, 2: *ὁ δῆμος ἀναθαρσήσας ἐπέθεντο (= οἱ πολλοί) τοῖς ὀλίγοις, The commonalty took heart again and they attacked the oligarchy.* 6, 30, 2: *ξυγκατέβη δὲ καὶ ὁ ἄλλος ὅμιλος ἅπας ὡς εἰπεῖν ὁ ἐν τῇ πόλει*

καὶ ἀστῶν καὶ ξένων. 6, 31, 1 : οἱ δὲ ξένοι καὶ ὁ ἄλλος ὄχλος κατὰ θέαν ἦκεν ὡς ἐπὶ ἀξιόχρεων καὶ ἄπιστον διάνοιαν.

SOPH. Ant. 733. O. C. 741–2 : πᾶς σε Καδμείων λεὼς | καλεῖ δικαίως. Tr. 194–5.

AESCHYL. Pers. 127–8 : λεὼς σμῆνος ὣς ἐκλέλοιπεν.

PIND. N. 7, 23–4 : τυφλὸν δ' ἔχει | ἦτορ ὅμιλος ἀνδρῶν ὁ πλεῖστος. 9, 21 : φαινομέναν δ' ἄρ' ἐς ἅπαν σπεῦδεν ὅμιλος ἱκέσθαι.

HOM. Il. 2, 99 : σπουδῇ δ' ἔζετο λαός. 17, 723–4 : ἐπὶ δ' ἴαχε λαὸς ὄπισθε | Τρωικός, ὡς εἴδοντο κτέ. 17, 755 (120). 18, 603–4 : πολλὸς δ' ἱμερόεντα χορὸν περιίσταθ' ὅμιλος | τερπόμενοι. 23, 133 : μετὰ δὲ νέφος εἵπετο πεζῶν.

122. AGREEMENT IN SENSE OF PARTICIPLE OR ADJECTIVE WITH SUBJECT.—The adjective predicate may follow the natural number or gender (or both) of the subject. So especially often the participle.

ὁ . . . ὄχλος ἠθροίσθη πρὸς τὰς ναῦς . . . ἰδεῖν βουλόμενοι τὸν Ἀλκιβιάδην, XEN. Hell. 1, 4, 13 ; *The rabble gathered to meet the ships, they wishing to see Alcibiades.*

DEM. 21, 117 : καὶ ταῦτ' ἔλεγ' ἡ μιαρὰ καὶ ἀναιδὴς αὕτη κεφαλή, ἐξελυθὼς κτέ.

AESCHIN. 3, 133 : Θῆβαι, πόλις ἀστυγείτων, . . . περὶ τῶν ὅλων οὐκ ὀρθῶς βουλευσάμενοι, ἀλλὰ . . . κτησάμενοι.

PLATO, Lach. 180 E : τὰ γὰρ μειράκια τάδε πρὸς ἀλλήλους οἴκοι διαλεγόμενοι θαμὰ ἐπιμέμνηνται Σωκράτους (see 102). Cf. Phaedr. 239 A : οὔτε δὴ κρεῖττω οὔτε ἰσούμενον ἑκὼν ἐραστὴς παιδικὰ ἀνέξεται, ἥττω δὲ καὶ ὑποδεέστερον ἀεὶ ἀπεργάζεται. *Ibid.* 240 A : ἄγαμον, ἄπαιδα, ἄοικον ὅ τι πλεῖστον χρόνον παιδικὰ ἐραστὴς εὔξαιτ' ἂν γενέσθαι.

XEN. Hell. 1, 4, 13 (see above).

THUC. 3, 2, 1 : Λέσβος πλὴν Μηθύμνης ἀπέστη ἀπ' Ἀθηναίων, βουληθέντες μὲν . . . ἀναγκασθέντες δὲ κτέ. 7, 75, 4 : ὥστε δάκρυσι πᾶν τὸ στράτευμα πλησθὲν καὶ ἀπορίᾳ τοιαύτῃ μὴ ῥᾳδίως ἀφορμᾶσθαι, καίπερ ἐκ πολεμίας τε καὶ μείζω ἢ κατὰ δάκρυα τὰ μὲν πεπονθότας ἤδη, τὰ δὲ περὶ τῶν ἐν ἀφανεῖ δεδιότας μὴ πάθωσι.

AR. Vesp. 594–5 : κἀν τῷ δήμῳ γνώμην οὐδεὶς πώποτ' ἐνίκησεν, ἐὰν μὴ | εἴπῃ τὰ δικαστήρι' ἀφεῖναι πρώτιστα μίαν δικάσαντας.

HOM. Il. 17, 755–6 (120). 18, 603–4 (121).

123. PERIPHRASTIC SUBJECT.—In the case of a periphrastic subject like τό or τά with the genitive plural, τὸ Τηλεμάχοιο and the like, the verbal predicate regularly agrees in number, and the participial or adjective predicate in number and gender with the real subject which is contained in the genitive.

PLATO, Legg. 657 D: τὸ δὲ τῶν πρεσβυτέρων (=οἱ δὲ πρεσβύτεροι) ἡμῶν, ἐκείνους (sc. τοὺς νέους) αὖ θεωροῦντες διάγειν ἡγούμεθα πρεπόντως, χαίροντες κτέ. Cf. Phileb. 45 E: τὸ δὲ τῶν ἀφρόνων τε καὶ ὑβριστῶν (opposed to τοὺς μὲν σώφρονας) μέχρι μανίας ἡ σφοδρὰ ἡδονὴ κατέχουσα περιβοήτους ἀπεργάζεται. Rpb. 563 C: τὸ μὲν γὰρ τῶν θηρίων . . . ὅσῳ ἐλευθερώτερά ἐστιν ἐνταῦθα ἢ ἐν ἄλλῃ, οὐκ ἄν τις πείθοιτο ἄπειρος.

SOPH. Ph. 497–9: ἀλλ' ἢ τέθνηκεν, ἢ τὰ τῶν διακόνων, | ὡς εἰκός, οἶμαι, τοὐμὸν ἐν σμικρῷ μέρος | ποιούμενοι τὸν οἴκαδ' ἦπειγον στόλον, "*But either he is dead, or else, methinks, my messengers—as was likely—made small account of my concerns, and hastened on their homeward voyage.*"—Jebb.

HOM. Od. 11, 90–1: ἦλθε δ' ἔπι ψυχὴ Θηβαίου Τειρεσίαο, | χρύσεον σκῆπτρον ἔχων. 16, 476–7: μείδησεν δ' ἱερὴ ἶς Τηλεμάχοιο | ἐς πατέρ' ὀφθαλμοῖσιν ἰδών.

Il. 11, 690: ἐλθὼν γάρ ῥ' ἐκάκωσε βίη Ἡρακληείη. Cf. 17, 755–6 (120).

124. AGREEMENT OF COPULA WITH PREDICATE.—The copula (copulative verb) often agrees with the predicate. Cf. "*The wages of sin is death.*" This is true also when the copula is in the form of a participle.

Μυκῆναι μικρὸν ἦν, THUC. 1, 10, 1; *Mycenae was a small affair.* **ἥ τε προῖξ ὀγδοήκοντα μναῖ γενήσονται,** DEM. 31, 7: *The dowry will amount to eighty minae.* **ὑπεξέδεντο τὰς θυγατέρας** (sc. Ἀπολλοφάνους) **παιδί' ὄντ' εἰς Ὄλυνθον,** DEM. 19, 194; (*For safety's sake*) *they removed his daughters, who were little children, to Olynthus.*

DEM. 19, 194 (see above). 31, 7 (see above).

ANT. 2 γ 8: αἱ δ' εἰσφοραὶ . . . εὐδαιμονίας μὲν . . . σημεῖόν ἐστι.

PLATO, Legg. 732 E: ἔστι δὴ φύσει ἀνθρώπειον μάλιστα ἡδοναὶ καὶ λῦπαι καὶ ἐπιθυμίαι. *Ibid.* 735 E: τοὺς γὰρ μέγιστα ἐξημαρτηκότας, ἀνιάτους δὲ ὄντας, μεγίστην δὲ οὖσαν βλάβην πόλεως. Meno, 91 C (93). Prot. 359 D: ἐπειδὴ τὸ ἥττω εἶναι ἑαυτοῦ εὑρέθη ἀμαθία οὖσα. Tim. 56 D–E: τὰ δὲ ἀέρος τμήματα ἐξ ἑνὸς μέρους διαλυθέντος δύ' ἂν γενοίσθην σώματα πυρός, *The divisions of air from one particle when broken up may become two corpuscles of fire.*

THUC. 1, 10, 1 (see above). 4, 26, 5: αἴτιον δὲ ἦν οἱ Λακεδαιμόνιοι προειπόντες. 5, 4, 4: καταλαμβάνουσι καὶ Βρικιννίας, ὃν ἔρυμα ἐν τῇ Λεοντίνῃ. 8, 9, 3: αἴτιον δ' ἐγένετο τῆς ἀποστολῆς τῶν νεῶν οἱ μὲν πολλοὶ τῶν Χίων οὐκ εἰδότες τὰ πρασσόμενα κτέ.

HDT. 1, 93: ἡ μὲν δὴ περίοδος τοῦ σήματος εἰσὶ στάδιοι ἓξ καὶ δύο πλέθρα. 1, 163: καὶ γὰρ καὶ ἡ περίοδος τοῦ τείχεος οὐκ ὀλίγοι στάδιοί εἰσι κτέ. 2, 15: τὸ δ' ὦν πάλαι αἱ Θῆβαι Αἴγυπτος ἐκαλέετο, τῆς τὸ περίμετρον στάδιοί εἰσι εἴκοσι καὶ ἑκατὸν καὶ ἑξακισχίλιοι. 2, 142: γενεαὶ γὰρ τρεῖς ἀνδρῶν ἑκατὸν ἔτεά ἐστι, *Three human generations are one hundred years.* 3,

108: ἡ δὲ δὴ λέαινα ἐὸν ἰσχυρότατον καὶ θρασύτατον ἅπαξ ἐν τῷ βίῳ τίκτει ἕν. 6, 112: ἦσαν δὲ στάδιοι οὐκ ἐλάσσονες τὸ μεταίχμιον αὐτῶν ἢ ὀκτώ.

EUR. Hec. 123–4: τὼ Θησείδα δ', ὄζω Ἀθηνῶν, | δισσῶν μύθων ῥήτορες ἦσαν.

125. AGREEMENT OF VERB WITH APPOSITIVE.—The verb sometimes agrees with the appositive instead of with the subject.

Θῆβαι, πόλις ἀστυγείτων, . . . ἀνήρπασται, AESCHIN. 3, 133; *Thebes, a city that is our neighbor, has been swept away.*

AESCHIN. 3, 133 (see above).

XEN. An. 1, 8, 9: πάντες δ' οὗτοι κατὰ ἔθνη ἐν πλαισίῳ πλήρει ἀνθρώπων ἕκαστον τὸ ἔθνος ἐπορεύετο. Conv. 4, 44: καὶ μὴν καὶ τὸ ἀβρότατόν γε κτῆμα τὴν σχολὴν ἀεὶ ὁρᾶτέ μοι παροῦσαν. Hell. 1, 7, 5: μετὰ ταῦτα δὲ οἱ στρατηγοὶ βραχέως ἕκαστος ἀπελογήσατο.

HDT. 7, 104: ἑνὶ τούτων τῶν ἀνδρῶν οἳ Ἑλλήνων ἕκαστός φησι τριῶν ἄξιος εἶναι.

HOM. Il. 16, 264–5: οἱ δ' ἄλκιμον ἦτορ ἔχοντες | πρόσσω πᾶς πέτεται καὶ ἀμύνει οἷσι τέκεσσι.

126. NEUTER ADJECTIVE AS THE SUBSTANTIVE PREDICATE.—The neuter singular adjective is often used as the substantive predicate of a masculine or feminine subject, whether singular or plural.

διαβολὴ γάρ ἐστι δεινότατον, HDT. 7, 10, η; *For calumny is a dreadful evil.* **Μυκῆναι μικρὸν ἦν,** THUC. 1, 10, 1 (**124**).

DEM. 1, 5: καὶ ὅλως ἄπιστον οἶμαι ταῖς πολιτείαις ἡ τυραννίς. 19, 336: μὴ λέγ' ὡς καλὸν εἰρήνη, μηδ' ὡς συμφέρον.

PLATO, Gorg. 506 E: τάξει ἆρα τεταγμένον καὶ κεκοσμημένον ἐστὶν ἡ ἀρετὴ ἑκάστου; Legg. 663 E: καλὸν μὲν ἡ ἀλήθεια, ὦ ξένε, καὶ μόνιμον. *Ibid.* 732 E: ἔστι δὴ φύσει ἀνθρώπειον μάλιστα ἡδοναὶ καὶ λῦπαι καὶ ἐπιθυμίαι. Rpb. 368 E: οὐκοῦν μεῖζον πόλις ἑνὸς ἀνδρός;

XEN. Mem. 2, 3, 1: χρησιμώτερον νομίζουσι χρήματα ἢ ἀδελφούς. Oec. 12, 15: κερδαλέον ἐστὶν ἡ ἐπιμέλεια.

THUC. 1, 10, 1 (see above). 1, 138, 5: ἐδόκει γὰρ (sc. ἡ Λάμψακος) πολυοινότατον τῶν τότε εἶναι. 3, 37, 3. 4, 26, 5 (see **124**). 4, 62, 2. 8, 9, 3 (see **124**).

HDT. 3, 108 (see **124**). 7, 10, η (see above).

AR. Pl. 203: δειλότατόν ἐσθ' ὁ πλοῦτος.

EUR. El. 1035: μῶρον μὲν οὖν γυναῖκες. H. F. 1292: αἱ μεταβολαὶ λυπηρόν. Or. 232: δυσάρεστον οἱ νοσοῦντες ἀπορίας ὕπο. *Ibid.* 772: δεινὸν οἱ πολλοί, πανούργους ὅταν ἔχωσι προστάτας. Suppl. 508: σφαλερὸν ἡγεμὼν θρασύς.

SOPH. O. C. 592: ὦ μῶρε, θυμὸς δ' ἐν κακοῖς οὐ ξύμφορον.

PIND. fr. 110 Bgk.⁴: γλυκὺ δ' ἀπείροισι πόλεμος, *A sweet thing is war to those that have not tried it.*

HOM. Il. 2, 204: οὐκ ἀγαθὸν πολυκοιρανίη.

So a Neuter Relative or other pronoun may have for its antecedent a Masculine or Feminine substantive. See *Relative Sentences.*

127. ATTRACTION OF THE DEMONSTRATIVE BY THE PREDICATE.—The demonstrative pronoun is commonly attracted into the gender of the predicate.

ἐκεῖνος δ' ἐστὶν ἔλεγχος μέγιστος, LYS. 16, 6; *That is the most cogent proof.*

LYS. 16, 6 (see above). 25, 23: νομίζοντες καὶ τῆς πόλεως ταύτην ἱκανωτάτην εἶναι σωτηρίαν καὶ τῶν ἐχθρῶν μεγίστην τιμωρίαν.

PLATO, Men. 71 E: αὕτη ἐστὶν ἀνδρὸς ἀρετή, ἱκανὸν εἶναι τὰ τῆς πόλεως πράττειν κτέ., *This is a man's virtue, to be able to manage affairs of state.*

XEN. Cyr. 8, 7, 24: εἰ δὲ μή, καὶ παρὰ τῶν προγεγενημένων μανθάνετε· αὕτη γὰρ ἀρίστη διδασκαλία.

THUC. 1, 1, 2: κίνησις γὰρ αὕτη μεγίστη . . . ἐγένετο.

HDT. 1, 1: Ἡροδότου Ἁλικαρνησσέος ἱστορίης ἀπόδεξις ἥδε, *This is the setting forth of the research of Herodotus.*

SOPH. Ph. 1–2: ἀκτὴ μὲν ἥδε . . . | Λήμνου.

HOM. Il. 17, 336–7: αἰδὼς μὲν νῦν ἥδε . . . | Ἴλιον εἰς ἀναβῆναι κτέ.

128. *In the oblique cases:*

LYS. 1, 16: ταύτην γὰρ τέχνην ἔχει (sc. τὸ γυναῖκας διαφθείρειν), *This is his trade.*

PLATO. Cf. Euthyphr. 2 A: οὗτοι δὴ Ἀθηναῖοί γε, ὦ Εὐθύφρον, δίκην αὐτὴν καλοῦσιν, ἀλλὰ γραφήν, *The Athenians do not call it* dikē *but* graphē. Phaedr. 245 E: ὡς ταύτης οὔσης φύσεως ψυχῆς, "*Nam haec est propria natura animi atque vis,*" CIC. Tusc. 1, 23, 54.

129. DEMONSTRATIVE NOT ATTRACTED.—The attraction is sometimes pretermitted, especially in definitions in which the pronoun is the predicate.

τοῦτό ἐστιν ἡ πρόνοια, LYS. 3, 28; *This is what is meant by malice prepense* (Answer to the question τί ἡ πρόνοια;). **ὑπερβολὴ γὰρ ἀδικίας τοῦτό γε,** DEM. 18, 16.

DEM. 18, 16 (see above).

LYS. 3, 28 (see above).

ANT. 1, 5: θαυμάζω δ' . . . εἰ νομίζει τοῦτο εὐσέβειαν εἶναι, τὸ . . . μὴ προδοῦναι.

PLATO, Gorg. 478 C: *οὐ γὰρ τοῦτ' ἦν εὐδαιμονία, ὡς ἔοικε, κακοῦ ἀπαλλαγή.* Cf. Phaedr. 245 C: *ἀλλὰ καὶ τοῖς ἄλλοις ὅσα κινεῖται τοῦτο* (sc. *τὸ αὐτὸ κινοῦν*) *πηγὴ καὶ ἀρχὴ κινήσεως.* But Cicero, Tusc. 1, 23, 53, translates: *Quin etiam ceteris, quae moventur*, hic *fons*, hoc *principium est movendi.*

XEN. Cyr. 1, 3, 10: *τοῦτ' ἄρ' ἦν ἡ ἰσηγορία.* Cf. Mem. 3, 11, 6: *ὅ τι ἂν ἐνταῦθα ἐμπέσῃ, τούτῳ τροφῇ χρῶνται.*

130. DIFFERENCE BETWEEN *τί* AND *τίς* IN THE PREDICATE. —In questions distinguish between *τί*, the essence of a thing, and *τίς*, the classification of a thing.

τί δ' ἐστὶν ὁ χρόνος καὶ τίς αὐτοῦ ἡ φύσις . . . ἄδηλόν ἐστι, ARISTOT. Phys. 4, 218 a 31–2; *What time is and what its nature does not appear.*

τί:

DEM. 9, 16: *καὶ μηδεὶς εἴπῃ, τί δὲ ταῦτ' ἐστίν, ἢ τί τούτων μέλει τῇ πόλει;*

PLATO, Crat. 398 C: *ὁ δὲ δὴ ἥρως τί ἂν εἴη; What might "hero" be?* Men. 71 D: *τί φῂς ἀρετὴν εἶναι;* Prot. 312 C: *ὅ τι δέ ποτε ὁ σοφιστής ἐστι, θαυμάζοιμ' ἂν εἰ οἶσθα.*

XEN. Mem. 1, 2, 43: *ταῦτα τί ἐστι; . . . καὶ ταῦτα νόμος ἐστί; . . . καὶ ταῦτα νόμος καλεῖται.*

131. *τίς:*

PLATO, Gorg. 448 E: *ἀλλ' οὐδεὶς ἠρώτα ποία τις εἴη ἡ Γοργίου τέχνη, ἀλλὰ τίς καὶ ὄντινα δέοι καλεῖν τὸν Γοργίαν. Ibid.* 449 A: *εἰπὲ τίς ἡ τέχνη καὶ τίνα Γοργίαν καλεῖν χρὴ ἡμᾶς.* Phaedr. 278 E: *Ἰσοκράτη τὸν καλόν, ᾧ τί ἀπαγγελεῖς, ὦ Σώκρατες; τίν' αὐτὸν φήσομεν εἶναι;*

132. *τί* INSTEAD OF *τίνα*.—When the subject is a neuter plural that may be considered as a unit, *τί* is regularly used instead of *τίνα*, unless the idea of selection is to be emphasized.

τί:

τί οὖν ἐστι ταῦτα, ἃ ὑμεῖς ἴστε καὶ οὐ παρ' ἡμῶν ὑμᾶς ἀκοῦσαι δεῖ; DEM. 19, 217; *What then are these things, things that you yourselves know and need not hear from us?*

DEM. 19, 217 (see above).

PLATO, Phaedo, 57 A: *τί οὖν δή ἐστιν ἅττα εἶπεν ὁ ἀνὴρ πρὸ τοῦ θανάτου; Ibid.* 58 C: *τί ἦν τὰ λεχθέντα καὶ πραχθέντα καὶ τίνες οἱ παραγενόμενοι τῶν ἐπιτηδείων τῷ ἀνδρί;* (Best MSS. *τί*. Schanz and Wohlrab both read *τί*, Herm. *τίνα*.)

XEN. An. 2, 1, 22: *ἡμῖν ταὐτὰ δοκεῖ ἅπερ καὶ βασιλεῖ. Τί οὖν ταῦτά ἐστιν; ἔφη ὁ Φαλῖνος.*

133. *τίνα:*

DEM. 18, 246: *ἀλλὰ μὴν ὧν γ' ἂν ὁ ῥήτωρ ὑπεύθυνος εἴη, πᾶσαν ἐξέτασιν λαμβάνετε· οὐ παραιτοῦμαι. τίν' οὖν ἐστι ταῦτα;* But 19, 217 (132): *τί.*

PLATO, Phaedo, 102 A: ἀλλὰ τίνα δὴ ἦν τὰ μετὰ ταῦτα λεχθέντα; But *ibid.* 57 A and 58 C cited in 132: τί.

For the Attraction of the Relative with the Predicate, see *Relative.*

134. ATTRACTION OF THE SUPERLATIVE PREDICATE.—The superlative predicate may agree in gender with the subject rather than with the genitive.

ὁ δὲ ἥλιος τὸν πάντα χρόνον πάντων λαμπρότατος ὢν διαμένει, XEN. Mem. 4, 7, 7; *The sun abideth forever the most brilliant of all things* (*thing in the world*).

PLATO, Gorg. 487 E: πάντων δὲ καλλίστη ἐστὶν ἡ σκέψις . . . περὶ τούτων ὧν κτέ. Tim. 29 A: ὁ μὲν γὰρ (sc. ὁ κόσμος) κάλλιστος τῶν γεγονότων, ὁ δ' (sc. ὁ δημιουργός) ἄριστος τῶν αἰτίων.

XEN. Mem. 4, 7, 7 (see above).

HDT. 4, 85: πελαγέων γὰρ ἁπάντων πέφυκε θωυμασιώτατος (sc. ὁ Πόντος). Cf. 6, 37: πίτυς μούνη πάντων δενδρέων ἐκκοπεῖσα βλαστὸν οὐδένα μετίει, *Of all trees the pine is the only one that after being cut lets out no aftershoot.*

COM. 4, 231: νόσων χαλεπώτατος | φθόνος, *Of* (all) *diseases hardest to bear is envy.*

HOM. Cf. Od. 13, 86–7: οὐδέ κεν ἴρηξ | κίρκος ὁμαρτήσειεν, ἐλαφρότατος πετεηνῶν.

135. *Superlative Predicate agreeing with the Genitive:*

ὁ δὲ παῖς πάντων θηρίων ἐστὶ δυσμεταχειριστότατον, PLATO, Legg. 808 D; *The boy* (animal) *is the hardest to manage of all* (*animals*).

PLATO, Legg. 808 D (see above).

HDT. 5, 24: κτημάτων πάντων ἐστὶ τιμιώτατον ἀνὴρ φίλος, *Of all possessions most valuable is a friend.*

On the Attraction of the Predicate Adjective into the Vocative, see 25.

The dramatic ἡμεῖς for ἐγώ of a woman is masculine. See 55.

136. INDEFINITE SUBJECT, REFERRING TO A WOMAN, TREATED AS MASCULINE.—The masculine, as the more generic, is sometimes used of an indefinite subject, even when the indefinite subject is known to be a woman.

EUR. Andr. 711–2: ἦ στεῖρος οὖσα μόσχος οὐκ ἀνέξεται | τίκτοντας ἄλλους, οὐκ ἔχουσ' αὐτὴ τέκνα.

SOPH. El. 770–1: δεινὸν τὸ τίκτειν ἐστίν· οὐδὲ γὰρ κακῶς | πάσχοντι μῖσος ὢν τέκῃ προσγίγνεται, *Strange is this thing of being a mother. Not even when one suffers wrong can one be brought to hate the child that one has*

borne. Tr. 151–2: τότ' (sc. [ὅταν] τις ἀντὶ παρθένου γυνὴ | κληθῇ κτέ., vv. 148–9) ἄν τις εἰσίδοιτο, τὴν αὑτοῦ σκοπῶν | πρᾶξιν, κακοῖσιν οἷς ἐγὼ βαρύνομαι.[1]

FORMS OF THE VERBAL PREDICATE

Voices of the Verb

137. There are three voices in Greek—Active, Middle, and Passive.

The distinction of passive from middle is a distinction of function, not of form. The terminations of the passive are either middle or active, and only one comparatively late form is uniformly differentiated, the future in *-θήσομαι*, which is constructed on the basis of *-θην*, itself only prevalently passive.

Active Voice

138. The Active Voice denotes that the action proceeds from the subject.

οὗτος ἔγημε, DEM. [46], 21; *This man got married* (26). **τὸ παιδίον ἐβόα,** LYS. 1, 11; *The baby was bawling* (26).

139. TRANSITIVE AND INTRANSITIVE VERBS.—Verbs that regularly take an object are called transitive verbs, verbs that do not regularly take an object are called intransitive verbs. So κτείνω, *I kill,* is a transitive verb; σιωπῶ, *I am silent,* is an intransitive verb. But any verb may be transitive or intransitive, according to its use, and the traditional distinction given is a mere matter of convenience, and does not rest on a difference of nature.

140. As all verbs involve an inner object and may take an inner object, it is better to confine the term transitive to verbs that take an outer object, and when such verbs are used without an outer object, they serve to characterize the subject. So φονεύω, *I commit murder,* and νικῶ, *I gain a victory,* become *I am a murderer* (φονεύς), and *I am a victor* (νικητής). ἄγει (PIND. P. 2, 17), *she is a leader, she is in the van.*

141. PERIPHRASES WITH **γίγνομαι.**—The analysis given above is sometimes expressed. So ἀνατρέπω, *I overturn,* may be analyzed into ἀνατροπεὺς γίγνομαι, *I show myself a subverter,* or ἀνατροπὴν ποιοῦμαι, *I produce subversion.* The former dwells on the character of the agent, the latter on the character of the action. Hence the solemnity of both the periphrases, involving as they do moral responsibility. Compare **61** and A. J. P. xx, 111.

[1] Eur. Med. 1018, Soph. El. 145 and 1026, are sometimes unjustly cited as instances of this usage. In each of these examples a woman makes but a personal application of a rule that applies to men as well as women

Isoc. 2, 17: *μάλιστα μὲν εὑρετὴς γίγνου τῶν βελτίστων, εἰ δὲ μή, μιμοῦ τὰ παρὰ τοῖς ἄλλοις ὀρθῶς ἔχοντα.* 10, 42: *τῶν δὲ δωρεῶν ἀναγκασθεὶς γενέσθαι κριτής.* *Ibid.* 43: *ἐπεθύμησε Διὸς γενέσθαι κηδεστής.*

Ant. 1, 2 (see **61**). 1, 4 (**60**). 2 β 2: *ἐμοὶ δὲ ζῶν τε ἄνθρωπος ἀνατροπεὺς τοῦ οἴκου ἐγένετο κτέ.* 5, 47: *καὶ τῶν μὲν . . . λόγων . . . τουτουσὶ κριτὰς ἠξιώσατε γενέσθαι, τῶν δὲ ἔργων αὐτοὶ δικασταὶ ἐγένεσθε, et sim. alib.*

Plato, Conv. 218 C: *σὺ ἐμοὶ δοκεῖς, ἣν δ' ἐγώ, ἐμοῦ ἐραστὴς ἄξιος γεγονέναι μόνος.* Legg. 872 C: *ἐὰν δέ τις δοῦλον κτείνῃ μηδὲν ἀδικοῦντα, φόβῳ δέ, μὴ μηνυτὴς αἰσχρῶν ἔργων καὶ κακῶν αὐτοῦ γίγνηται κτέ.*

Xen. Ag. 10, 4 (**64**).

Thuc. 1, 4: *καὶ τῶν Κυκλάδων νήσων ἦρξέ τε καὶ οἰκιστὴς πρῶτος τῶν πλείστων ἐγένετο.* 1, 132, 5: *μηνυτὴς γίγνεται.* 1, 136, 3: *ἱκέτης γενόμενος.* 3, 2, 3 (**60**). 5, 11, 1: *σωτῆρα . . . γεγενῆσθαι.* Cf. 8, 48, 6: *πορισταὶ ὄντας καὶ ἐσηγητὰς τῶν κακῶν τῷ δήμῳ.* 8, 86, 4: *κωλυτὴς γενέσθαι, et sim. alib.*

Ar. Ran. 1152: *σωτὴρ γενοῦ μοι.* 1191: *ἵνα μὴ 'κτραφεὶς γένοιτο τοῦ πατρὸς φονεύς.*

Eur. Cf. [Rhes.] 167: *σὺ δ' ἀλλὰ γήμας Πριαμιδῶν γαμβρὸς γενοῦ.*

Soph. Ai. 1092 (**61**). O. C. 582: *ὅταν . . . σύ μου ταφεὺς γένῃ.*

Aeschyl. Ag. 224–5: *ἔτλα δ' οὖν | θυτὴρ γενέσθαι θυγατρός.* Cho. 2 (**61**). *Ibid.* 246: *θεωρὸς . . . γενοῦ.* Sept. 130 (**61**).

Pind. P. 4, 274: *εἰ μὴ θεὸς ἀγεμόνεσσι κυβερνατὴρ γένηται.*

Hom. Od. 17, 223: *εἴ μοι δοίης σταθμῶν ῥυτῆρα γενέσθαι.*

Il. 18, 100: *ἐμεῦ δὲ δέησεν ἀρῆς ἀλκτῆρα γενέσθαι.*

142. Transitive Verbs used Intransitively.—Among the active transitive verbs that are freely used intransitively and are sometimes called immediatives may be mentioned **ἐλαύνω**, *I drive*, and its compounds; the compounds of **ἵημι**, *I send forth*; **βάλλω**, *I hit, cast*, and compounds of **βάλλω**.

The following is a more complete list of the verbs belonging to this class: *ἄγειν* and cpd.[1], *αἴρειν* and cpd., cpd. of *ἀλλάττειν*, cpd. of *ἀνύειν*, *βάλλειν* and cpd., cpd. of *διδόναι*, *δινεῖν*, *ἐλαύνειν* and cpd., *ἐπείγειν*, *ἔχειν* and cpd., *ἰέναι* and cpd., *ἀνακαλύπτειν*, *κεύθειν*, cpd. of *κλίνειν*, cpd. of *λαμβάνειν*, cpd. of *λείπειν*, cpd. of *μιγνύναι*, *μινύθειν*, *νικᾶν*, *νωμᾶν* and cpd., *οἰκεῖν*, *ὁρμᾶν* and cpd., *παύειν*, *πράττειν*, *στέλλειν*, *στρέφειν* and cpd., *τείνειν* and cpd., *τελευτᾶν*, *φαίνειν* and cpd., *φέρειν* and cpd., *φύειν*, *χαλᾶν*.

ἐγὼ δέ, ἔφη, ἐπὶ τούσδε, ἢν ἐπὶ σὲ κινῶνται, ἐλῶ, Xen. Cyr. 1, 4, 20; *I will ride against* (charge) *these people, if they undertake to move against you.* **ἐξίησι δὲ . . . Ἀχερουσία λίμνη ἐς θάλασσαν· διὰ δὲ τῆς Θεσπρωτίδος Ἀχέρων ποταμὸς ῥέων ἐσβάλλει ἐς αὐτήν,** Thuc. 1, 46, 4; *The Acherusian lake has*

[1] cpd. stands for one or more compounds.

an outlet into the sea, while the river Acheron, flowing through Thesprotia, empties (itself) *into the lake itself.*

DEM. 19, 163: ἀπῆραν διὰ τοῦ πολεμίου στρατεύματος εἰς Παγασάς.

PLATO, Phaedr. 228 E: παῦε. *Ibid.* 229 A: πρόαγε δή. *Ibid.* 229 B: προάγοις ἄν.

XEN. Cyr. 1, 4, 20 (see above). *Ibid.*: ὁ Κυαξάρης λαβὼν τῶν ἐρρωμένων ἵππων τε καὶ ἀνδρῶν προσελαύνει.

THUC. 1, 46, 4 (see above). 6, 60, 2: καθ' ἡμέραν ἐπεδίδοσαν μᾶλλον ἐς τὸ ἀγριώτερον.

HDT. 2, 8: οὖρος ἄλλο πέτρινον τείνει . . τεταμένον τὸν αὐτὸν τρόπον κτέ.

AR. Eq. 243: οὐκ ἐλᾶτε πρὸς τὸ δεξιὸν κέρας; *Will you not ride to the right wing?* N. 133: βάλλ' ἐς κόρακας, *Get thee gone to the buzzards* (a common imprecation). Ran. 580: παῦε παῦε τοῦ λόγου.

EUR. El. 1233–5: ἀλλ' οἵδε δόμων ὑπὲρ ἀκροτάτων | φαίνουσί τινες δαίμονες ἢ θεῶν | τῶν οὐρανίων.

SOPH. El. 1435: ἦ νοεῖς ἔπειγε νῦν. O. R. 967–8: ὁ δὲ θανὼν | κεύθει κάτω δὴ γῆς.

HES. O. et D. 244: μινύθουσι δὲ οἶκοι. Sc. 449: ἀλλ' ἄγε παῦε μάχης.

HOM. Od. 7, 130: ἡ δ' (sc. κρήνη) ἑτέρωθεν ὑπ' αὐλῆς οὐδὸν ἵησιν. 11, 239: ὃς πολὺ κάλλιστος ποταμῶν ἐπὶ γαῖαν ἵησιν.

Il. 12, 268: νείκεον, ὄν τινα πάγχυ μάχης μεθιέντα ἴδοιεν. 23, 758–9: ὦκα δ' ἔπειτα | ἔκφερ' Ὀιλιάδης.

143. INFINITIVE ACTIVE APPARENTLY AS A PASSIVE.—The infinitive being a verbal noun is not so strictly bound by the voices as the finite form. The infinitive as a complement to adjectives and the so-called epexegetic infinitive often coincide with the English idiom in which "good to eat" is "good for food," "fair to see" is "fair to the sight," and in Greek the active form is more common and, if anything, more natural than the passive. καλὸς ἰδεῖν, *fair to see;* χαλεπὰ εὑρεῖν, PLATO, Rpb. 412 B, *hard to find;* but χαλεποὶ . . . γνωσθῆναι, ANTIPHON, 2 *a* 1, *hard to recognize.* See *Infinitive.*

144. CAUSATIVE ACTIVE.—As in other languages, the subject is said to do what it causes to be done, *qui facit per alium, facit per se.*

ἡ βουλὴ ἔδησε (sc. αὐτούς), XEN. Hell. 1, 7, 3; *The senate put them in jail.*

LYS. 12, 23: τὸν ἀδελφὸν γάρ μου, ὥσπερ καὶ πρότερον εἶπον, Ἐρατοσθένης ἀπέκτεινεν (Polemarchos drank the cup at the command of the Thirty, *l. c.* § 17).

PLATO, Meno, 94 C: *Θουκυδίδης αὖ δύο υἱεῖς ἔθρεψε . . . καὶ τούτους ἐπαίδευσε τά τε ἄλλα εὖ καὶ ἐπάλαισαν κάλλιστα Ἀθηναίων, et sim. alib.*

XEN. An. 1, 4, 10: *Κῦρος δ' αὐτὸν* (sc. *τὸν παράδεισον*) *ἐξέκοψε καὶ τὰ βασίλεια κατέκαυσεν.* Hell. 1, 7, 3 (see above).

HDT. 8, 118: *ὡς δὲ ἐκβῆναι τάχιστα ἐς γῆν τὸν Ξέρξην . . . ἀποταμεῖν τὴν κεφαλὴν αὐτοῦ* (sc. *τοῦ κυβερνήτου*).

For Intransitive Verbs of Passive Signification, see **171**.

Middle Voice

145. The Middle Voice denotes that the subject is in some especial manner involved or interested in the action of the verb. In some of its uses the middle corresponds to the English reflexive, but the signification is much wider and shades off from what is practically a direct reflexive until it ceases to present any translatable difference from the active.

146. DIRECT REFLEXIVE MIDDLE.—The interest may be that of the direct object. This is limited chiefly to natural or habitual actions. The only middle for self-murder is **ἀπάγξασθαι,** *to hang oneself*, which seems to have been the most natural form of suicide.

ἐπειδὴ δὲ ἐλούσατο, PLATO, Phaedo, 116 B; *After he had bathed himself* (taken his bath).

DEM. [50], 35: *λοῦσθαι ἐν βαλανείῳ.*

PLATO, Phaedo, 116 B (see above).

XEN. Cyr. 3, 1, 25: *οἱ μὲν ῥιπτοῦντες ἑαυτούς, οἱ δ' ἀπαγχόμενοι, οἱ δ' ἀποσφαττόμενοι.*

THUC. 3, 81, 3: *ἐκ τῶν δένδρων τινὲς ἀπήγχοντο.*

HDT. 2, 40: *τύπτονται πάντες, All beat their breasts* (natural expression of grief). 2, 131: *ἡ παῖς ἀπήγξατο, The maid hanged herself.*

AR. Ach. 17: *ἐξ ὅτου 'γὼ ῥύπτομαι, I scour myself.* Av. 1163: *ἀπονίψομαι, I'll wash myself*, i. e. *my hands.* Thesm. 230: *ποῖ στρέφει;* fr. 2, 1100, 9: *ἀλλ' ἀρτίως κατέλιπον αὐτὴν σμωμένην | ἐν τῇ πυέλῳ.*

PIND. O. 7, 15: *ἄνδρα παρ' Ἀλφειῷ στεφανωσάμενον. Ibid.* 80–1: *τῶν ἄνθεσι Διαγόρας | ἐστεφανώσατο δίς.* 12, 17: *στεφανωσάμενος.*

SAPPHO, fr. 62: *καττύπτεσθε κόραι.*

SIMON. AM. 16: *κηλειφόμην μύροισι καὶ θυώμασιν.*

HOM. Od. 5, 491: *ὣς Ὀδυσεὺς φύλλοισι καλύψατο.*

Il. 10, 576: *λοέσαντο, They bathed themselves.*

147. INDIRECT MIDDLE.—Much more frequent is the indirect middle, in which the subject is more or less remotely involved, sometimes with sharp distinction from the active, sometimes without any perceptible, or at any rate translatable, difference. See the examples of this and the following section.

μέθην δὲ καὶ ὕπνον ὁμοίως ἐνέδρᾳ φυλάττομαι, XEN. Hiero, 6, 3; *Drunkenness and sleep I guard against like an ambush.* (**φυλάττω** = *keep guard, mount guard over.*)

LYCURG. 85: οὐδ(ὲ) . . . **τὴν θρεψαμένην . . . τοῖς πολεμίοις παρέδοσαν,** *Nor did they surrender to the enemy the country that reared them for herself.*

DEM. 20, 17: **ἧς ἄν τινος πολιτείας τὸ κομίζεσθαι τοὺς εὔνους τοῖς καθεστῶσιν χάριν ἐξέλῃς, οὐ μικρὰν φυλακὴν αὐτῶν ταύτην ἀφῃρηκὼς ἔσει.**

XEN. Hiero, 6, 3 (see above). [R. A.] 1, 1: **εὖ διασῴζονται τὴν πολιτείαν,** *Excellently well do they preserve their form of government.*

HDT. 2, 121: **μνημόσυνα ἐλίπετο τὰ προπύλαια.** 3, 79: **σπασάμενοι δὲ τὰ ἐγχειρίδια.** 7, 119: **ἀπελαύνεσκον, λείποντες οὐδὲν ἀλλὰ φερόμενοι.**

AR. Ach. 51–2: **ἐμοὶ δ' ἐπέτρεψαν οἱ θεοὶ | σπονδὰς ποιεῖσθαι πρὸς Λακεδαιμονίους μόνῳ,** *The gods permitted me and me alone to make a treaty for myself with the Lacedaemonians.* But vv. 57–8: **τὸν ἄνδρ' ἀπάγοντες, ὅστις ἡμῖν ἤθελε | σπονδὰς ποιῆσαι** (the generous creature), *Taking away the man who wished to make a treaty for us.* *Ibid.* 130–1: **ἐμοὶ . . . | σπονδὰς ποίησαι πρὸς Λακεδαιμονίους μόνῳ.**

COM. 4, 355, 539: **χθὼν πάντα κομίζει καὶ πάλιν κομίζεται,** *Earth bringeth everything and takes it back again; Nam terra donat ac resorbet omnia.*

AESCHYL. Sept. 718: **ἀλλ' αὐτάδελφον αἷμα δρέψασθαι θέλεις;** *What! wilt thou make thee a harvest of thy brother's blood?* fr. 44: **ἡ δὲ** (sc. **γαῖα**) **τίκτεται βροτοῖς | μήλων τε βοσκὰς καὶ βίον Δημήτριον.**

PIND. O. 7, 42: **σεμνὰν θυσίαν θέμενοι.** 8, 68–9: **ἀπεθήκατο . . . νόστον ἔχθιστον.** N. 2, 6–10 (**148**). I. 5, 60–1: **ἄραντο γὰρ νίκας ἀπὸ παγκρατίου | τρεῖς.**

HOM. Il. 4, 529–30: **ἐκ δ' ὄβριμον ἔγχος | ἐσπάσατο στέρνοιο,** *From out the breast he plucked the ponderous spear,* and similarly 5, 621: **ἐσπάσατ(ο),** 7, 255: **ἐκσπασσαμένω,** and 13, 510: **ἐσπάσατ(ο)**; but the active is used 5, 859; 6, 65; 12, 395; and 13, 178 (see **148**). 11, 802–3: **ῥεῖα δέ κ' ἀκμῆτες κεκμηότας ἄνδρας αὐτῇ | ὥσαισθε πρωτὶ ἄστυ νεῶν ἄπο καὶ κλισιάων,** and similarly 5, 691; 8, 295; 15, 418; 16, 592; 655; but 16, 44–5: **ῥεῖα δέ κ' ἀκμῆτες κεκμηότας ἄνδρας αὐτῇ | ὥσαιμεν προτὶ ἄστυ νεῶν ἄπο καὶ κλισιάων,** and so the active 8, 336; 13, 193; 16, 569; 17, 274 (see also **148**).

Homer has a certain fondness for the middle. So, for example, **ἰδέσθαι** occurs 38 times over against the 19 instances of **ἰδέειν** or **ἰδεῖν**. The middle forms of **ὁράω** are not uncommon, whereas in prose we have only **προορᾶσθαι**. The verse has something to do with all this. So **ἰδών** is the only possible form for the aorist participle.

148. ACTIVE FOR THE INDIRECT MIDDLE. — The middle is not compulsory. The use of the active where the middle might have been expected may sometimes be ascribed to the aristocratic disdain of effect (see Pindaric examples below), just as in late Greek the middle is sometimes used in order to produce a grander sound.

τὰ χρήματα . . . ἐξεκόμισε, LYCURG. 38; *He got his money out safe.*

LYCURG. 38 (see above).

PLATO, Protag. 324 D: *οἱ ἄνδρες οἱ ἀγαθοὶ . . . τοὺς αὑτῶν υἱεῖς διδάσκουσι ἃ διδασκάλων ἔχεται,* with which compare *ibid.* 325 D: *οἱ ἀγαθοὶ ἄνδρες . . . τὰ μὲν ἄλλα διδάσκονται τοὺς υἱεῖς . . . τὰ μὲν ἄλλα ἄρα τοὺς υἱεῖς διδάσκονται.*

HDT. 2, 51: *τοῦ δὲ Ἑρμέω τὰ ἀγάλματα ὀρθὰ ἔχειν τὰ αἰδοῖα ποιεῦντες οὐκ ἀπ' Αἰγυπτίων μεμαθήκασι, ἀλλ' ἀπὸ Πελασγῶν,* with which compare just below: *ὀρθὰ ὧν ἔχειν τὰ αἰδοῖα τἀγάλματα τοῦ Ἑρμέω Ἀθηναῖοι πρῶτοι Ἑλλήνων μαθόντες παρὰ Πελασγῶν ἐποιήσαντο.* 2, 143: *ἀρχιερεὺς γὰρ ἕκαστος αὐτόθι ἑστᾷ (v. l. ἵσταται) ἐπὶ τῆς ἑωυτοῦ ζόης εἰκόνα ἑωυτοῦ.*

PIND. P. 1, 49: *οἷαν* (sc. *τιμάν*) *οὔτις Ἑλλάνων δρέπει,* and similarly P. 4, 130 and 6, 48; with which compare N. 2, 6–10: *ὀφείλει δ' ἔτι . . . θαμὰ μὲν Ἰσθμιάδων δρέπεσθαι κάλλιστον ἄωτον . . .* Τιμονόου παῖδ(α).

HOM. Il. 5, 859: *ἐκ δὲ δόρυ σπάσεν αὖτις, And out again he plucked the shaft;* and similarly 6, 65; 12, 395; 13, 178. (For the use of the middle in similar examples, see **147**). *Ibid.* 8, 336: *οἳ δ' ἰθὺς τάφροιο βαθείης ὧσαν Ἀχαιούς, But they thrust the Achaeans straight toward the deep trench;* and similarly 13, 193; 16, 45; 569; 17, 274. (For the use of the middle in similar examples, see **147**.)

149. RECIPROCAL MIDDLE. — As the reflexive may be used for the reciprocal, so the middle, which represents the reflexive relation, may be used to intimate the reciprocal relation. Such verbs are **μάχεσθαι,** *se battre, sich schlagen,* **ἀγωνίζεσθαι, διαλέγεσθαι,** and many other deponent verbs.

ἐν χερσὶ γενόμενοι ἐμάχοντο, THUC. 7, 5, 2; *Coming to close quarters they fought,* but **ἀλλήλοις . . . ἐμάχοντο,** 3, 77, 2; *They fought one another.*

THUC. 7, 5, 2 (see above).

HDT. 2, 63: *κεφαλάς τε συναράσσονται, They butt one another's heads.*

AR. Pl. 329–30: *τριωβόλου μὲν εἵνεκα | ὠστιζόμεσθ' ἑκάστοτ' ἐν τῇ ἐκκλησίᾳ, We hustle one another;* but Ach. 24–5: *ὠστιοῦνται . . . ἀλλήλοισι.*

SOPH. O. C. 424: *ἧς* (sc. *μάχης*) *νῦν ἔχονται κἀπαναίρονται δόρυ.*

PIND. O. 1, 98: ταχυτὰς ποδῶν ἐρίζεται = ταχεῖς πόδες ἐρίζονται.
HES. O. et D. 37: κλῆρον ἐδασσάμεθ(α).
HOM. Il. 23, 735: μηκέτ' ἐρείδεσθον, *No longer press each the other.*

150. CAUSATIVE MIDDLE.—As the active is often used of what one does by an agent, so the middle is used of that which the subject has done for itself. This is an occasional use of the middle, but it is not a characteristic use, and must not be pressed as differentiating it from the active.

Θεμιστοκλῆς Κλεόφαντον τὸν υἱὸν ἱππέα μὲν ἐδιδάξατο ἀγαθόν, PLATO, Men. 93 D; *Themistocles had his son K. taught to be a good horseman,* but *ibid.* 94 B: **τούτους . . . ἱππέας μὲν ἐδίδαξεν οὐδενὸς χείρους Ἀθηναίων.**

PLATO, Meno, 93 D (see above). Protag. 325 B: οἱ ἀγαθοὶ ἄνδρες . . . τὰ μὲν ἄλλα διδάσκονται τοὺς υἱεῖς . . . τὰ μὲν ἄλλα ἆρα τοὺς υἱεῖς διδάσκονται, but 324 D: οἱ ἄνδρες οἱ ἀγαθοὶ τὰ μὲν ἄλλα τοὺς αὑτῶν υἱεῖς διδάσκουσιν, ἃ διδασκάλων ἔχεται.

THUC. 1, 132, 2: ἐπὶ τὸν τρίποδα . . . ἠξίωσεν (sc. Παυσανίας) ἐπιγράψασθαι αὐτὸς ἰδίᾳ τὸ ἐλεγεῖον τόδε, but § 3: τὸ μὲν οὖν ἐλεγεῖον οἱ Λακεδαιμόνιοι ἐξεκόλαψαν εὐθὺς τότε . . . καὶ ἐπέγραψαν ὀνομαστὶ τὰς πόλεις κτέ.

HDT. 1, 50: ἐποιέετο [sc. Κροῖσος] δὲ καὶ λέοντος εἰκόνα χρυσοῦ ἀπέφθου, *Croesus had an image of a lion made for himself out of refined gold.*

AR. Eq. 5: πληγὰς ἀεὶ προστρίβεται τοῖς οἰκέταις (see v. 64).

151. ACTIVE AND REFLEXIVE.—Direct reflexive actions are commonly expressed by the active and the reflexive; so, regularly, unnatural actions, and actions which circumstances have made unnatural or difficult.

ἐμαυτὸν φιλῶ, DEM. [47], 73; *I love myself.* **ῥίπτει αὑτὸν εἰς τὴν θάλατταν,** DEM. 32, 6; *He throws himself into the sea.*

DEM. 32, 6 (see above). [47], 73 (see above).
AESCHIN. 1, 53: οὐκ ἐνουθέτησεν ἑαυτόν.
ISOC. [1], 15: ἔθιζε σεαυτόν. 2, 29: ἔθιζε σαυτόν. 5, 118: ἐθίζειν σαυτὸν χρή.
PLATO, Legg. 861 A: ἐρωτῶμεν ἡμᾶς αὐτούς, *Let us ask ourselves.* Phaedo, 96 A: πολλάκις ἐμαυτὸν ἄνω κάτω μετέβαλλον. Theaet. 148 E.
XEN. An. 1, 2, 7: ὁπότε γυμνάσαι βούλοιτο ἑαυτόν τε καὶ τοὺς ἵππους. Hell. 1, 6, 10: οὐκ ἐδυνάμην ἐμαυτὸν πεῖσαι, *I could not persuade myself.*
THUC. 2, 4, 4: ἔρριψαν . . . σφᾶς αὐτούς. 4, 38, 3: τὰ ὅπλα παρέδοσαν καὶ σφᾶς αὐτούς.
HDT. 2, 116: οὐδαμῇ ἄλλῃ ἀνεπόδισε ἑωυτόν (sc. Ὅμηρος). 3, 36: ἴσχε καὶ καταλάμβανε σεωυτόν.

AR. Vesp. 286–7: μηδ' οὕτως σεαυτὸν | ἔσθιε, *Stop gnawing at yourself so.* *Ibid.* 996: ἔπαιρε σαυτόν. *Ibid.* 1213: χύτλασον σεαυτόν, *Dump yourself.* Thesm. 230: ἔχ' ἀτρέμα σαυτόν.

EUR. Alc. 188: κἄρριψεν αὑτήν. *Ibid.* 250: ἔπαιρε σαυτήν. *Ibid.* 788: εὔφραινε σαυτόν.

SOPH. El. 988: παῦσον δὲ σαυτήν.

AESCHYL. P. V. 748: ἔρριψ' ἐμαυτήν.

152. **αὐτὸς ἑαυτόν.**—Extreme unnaturalness is expressed by **αὐτὸς ἑαυτόν** and the like.

αὐτὸς αὑτὸν διέφθειρεν, XEN. Hell. 7, 4, 19; *He made away with himself.*

AESCHIN. 3, 233: καταλέλυκεν αὐτὸς τὴν αὑτοῦ δυναστείαν.

PLATO, Menex. 243 D: ἡμεῖς δὲ αὐτοὶ ἡμᾶς αὐτοὺς καὶ ἐνικήσαμεν καὶ ἡττήθημεν.

XEN. Hell. 7, 4, 19 (see above).

HDT. 1, 93: ἐκδιδοῦσι δὲ αὐταὶ ἑωυτάς.

153. MIDDLE WITH REFLEXIVE FORMS.—The reflexive relation may be brought out more clearly by adding the reflexive forms to the middle.

ὑπὸ νύκτα τὴν σωτηρίαν αὐτοῖς ἔμελλον πορίζεσθαι, LYCURG. 70; *Under cover of the night they were about to provide safety for themselves.*

LYCURG. 70 (see above).

AESCHIN. 1, 132: κατασκοπούμενος ἑαυτόν.

ANTIPHON, 5, 13: αὐτὸς σαυτῷ νόμον θέμενος, *Having laid down a law for yourself.*

XEN. [R. A.] 2, 10: ὁ δὲ δῆμος αὐτὸς αὑτῷ οἰκοδομεῖται ἰδίᾳ παλαίστρας πολλάς.

PIND. O. 13, 53: Μήδειαν θεμέναν γάμον αὐτᾷ (=αὑτᾷ).

154. Of course when the middle has acquired a special significance this is necessary.

ἑαυτὸν . . . λύσασθαι, ANTIPHON, 5, 63; *To ransom himself.*

ANTIPHON, 5, 63 (see above).

PLATO, Protag. 346 B: αὐτοὺς ἑαυτοὺς παραμυθεῖσθαι.

COM. Ἑαυτὸν τιμωρούμενος, *Self-Tormentor* (Title of a play by MENANDER).

HOM. Il. 10, 378: ἐμὲ λύσομαι, *I will ransom myself.*

155. MIDDLE AND ACCUSATIVE OF THE PART AFFECTED.—Of course an accusative of the part affected may be used with the middle.

τὰ μέτωπα κόπτονται μαχαίρῃσι, HDT. 2, 61; *They gash their foreheads with knives.*

Hdt. 2, 61 (see above). 3, 14: ἐπλήξατο τὴν κεφαλήν, *He smote his head.* 4, 71: τρίχας περικείρονται, βραχίονας περιτάμνονται, μέτωπον καὶ ῥῖνα καταμύσσονται. 4, 75: οὐ γὰρ δὴ λούονται ὕδατι τὸ παράπαν τὸ σῶμα.

Ar. Eccl. 63: ἀλειψαμένη τὸ σῶμ' ὅλον.

Soph. Ai. 245: κάρα καλύμμασι κρυψάμενον.

Pind. N. 10, 44: ἐπιεσσάμενοι νῶτον μαλακαῖσι κρόκαις.

Hes. Sc. 243: κατὰ δ' ἐδρύπτοντο παρειάς.

Hom. Od. 6, 224–5: ἐκ ποταμοῦ χρόα νίζετο . . . ἅλμην.

Il. 18, 30–1: χερσὶ δὲ πᾶσαι | στήθεα πεπλήγοντο.

156. Details of Difference between the Active and the Middle.—The details of difference between the active and the middle belong to the dictionary. Many of them are conventionally of great importance. **ἀποδίδωμι** is *I render, restore*, **ἀποδίδομαι**, *I sell*; **δανείζω** is *I lend (on interest)*, **δανείζομαι**, *I borrow (on interest)*; **κίχρημι** is *I lend to use*, **κίχραμαι**, *I borrow to use*, the aorist in use being **ᾐτησάμην**; **ἔχω** means *I have*, **ἔχομαι**, *I cling to*; **ἔγημα** signifies *I married, duxi (of the man)*, **ἐγημάμην**, *I got married, nupsi (of the woman)*; **μισθῶ** is *I let*, **μισθοῦμαι**, *I hire.* There is a long string of differences between **ποιεῖν** and **ποιεῖσθαι** with verbal nouns in which the active gives the literal side "to fashion," "to bring about," whereas the middle serves to form a periphrasis with the dependent substantive for the corresponding verb. So **λόγον ποιεῖν** is *to compose a speech*, **λόγον ποιεῖσθαι**, *to make a speech* (λέγειν); **ὁδὸν ποιεῖν** is *to construct a road*, **ὁδὸν ποιεῖσθαι**, *to make one's way* (ὁδεύειν); **εἰρήνην ποιῆσαι**, *to bring about a peace* (between two contending parties), **εἰρήνην ποιεῖσθαι**, *to make peace* (with an enemy); **νόμους τιθέναι**, *to be a νομοθέτης, to be a lawgiver* (for those who desire legislators), **νόμους τίθεσθαι**, *to make laws for one's own state.* Regularly **ἐκκλησίαν ποιεῖν**, to *convoke an assembly.*

A few examples by way of illustration are given here.

Isoc. 6, 1: τοσαύτην πεποίημαι τὴν μεταβολήν.

And. 3, 1: ὅτι μὲν εἰρήνην ποιεῖσθαι δικαίαν ἄμεινόν ἐστιν ἢ πολεμεῖν. 3, 2: ὁ δῆμος ὁ Ἀθηναίων εἰρήνην ἐποιήσατο πρὸς Λακεδαιμονίους.

Plato, Lach. 180 C: ἐνταῦθα ἀεὶ τὰς διατριβὰς ποιούμενον.

Xen. An. 7, 6, 41: ταῦτα ἀποδόμενος οὔτε Σεύθῃ ἀπέδωκεν οὔτε ἡμῖν τὰ γιγνόμενα . . . ἦν οὖν σωφρονῶμεν, ἐξόμεθα αὐτοῦ.

Thuc. 1, 40, 2: ὅστις μὴ τοῖς δεξαμένοις . . . πόλεμον ἀντ' εἰρήνης ποιήσει, but 5, 17, 2: ξυνεχωρεῖτο ὥστε ἃ ἑκάτεροι πολέμῳ ἔσχον ἀποδόντας τὴν εἰρήνην ποιεῖσθαι.

Hdt. 7, 42: ἐποιέετο δὲ τὴν ὁδόν. 8, 40: βουλὴν . . . ποιήσασθαι (= βουλεύσασθαι). 8, 74: τῇσι νηυσὶ οὐκ ἐλπίζοντες ἐλλάμψεσθαι (act. = *to shine upon*), *Not expecting to make a brilliant record with their ships.*

Ar. Ach. 830: τὰ χοιρίδι' ἀπέδου, *You sold the pigs*, but Vesp. 1128: ἀπέδωκ(α) . . . τῷ κναφεῖ τριώβολον, *I paid the fuller three obols.* Lys. 1056–7: ὅστις ἂν . . . δανείσηται . . . μὴ ἀποδῷ, but Pax, 374: δάνεισον τρεῖς δραχμάς.

Aeschyl. fr. 13: σοὶ μὲν γαμεῖσθαι μόρσιμον, γαμεῖν δ' ἐμοί.

Anacr. fr. 86: καὶ θάλαμος, ἐν τῷ κεῖνος οὐκ ἔγημεν ἀλλ' ἐγήματο.

Theogn. 32: ἀλλ' αἰεὶ τῶν ἀγαθῶν ἔχεο.

Hom. Od. 14, 393: ἀλλ' ἄγε νῦν ῥήτρην ποιησόμεθ(α). *Ibid.* 21, 70–1: οὐδέ τιν' ἄλλην | μύθου ποιήσασθαι ἐπισχεσίην ἐδύνασθε.

Il. 7, 2: Ζεὺς δὲ θεῶν ἀγορὴν ποιήσατο τερπικέραυνος.

Passive Voice

157. The Passive Voice denotes that the subject receives the action of the verb.

Πολύστρατος . . . συνελήφθη, Andoc. 1, 13; *Polystratos was arrested.* **ὁ τῆς πόλεως . . . κόσμος . . . συνταράττεται,** Dem. 25, 19; *The constitution of the state is disturbed.* **ἐτέθυτο τὰ ἱερά,** Antiphon, 1, 17. **ἀπεφέρετο ἐκ τοῦ δεσμωτηρίου τεθνεώς,** Lys. 12, 18. **λέγεται,** Dem. 24, 212; *It is said.* **διδάσκεται ἄνθρωπος,** Plato, Meno, 87 C, which is actively expressed by **ἄνθρωπος μανθάνει,** Plato, Soph. 262 C.

158. Instrument, Means, or Cause.—With the passive, the instrument, means, or cause is expressed by the dative or by a prepositional phrase, for which see *Prepositions.*

Dative:

λίθῳ πεπληγμένος, Ar. Ach. 1218; *Struck with a stone.* **χρήμασι πεισθῆναι,** Thuc. 2, 21, 1. **λιμῷ διαφθαρῆναι,** Thuc. 3, 57, 3; *To perish of (by, with) hunger.*

Dem. 23, 156: ληφθήσεται . . . τῷ . . . λιμῷ. 55, 30: μεγάλοις λίθοις ἀποικοδομηθέντος.

Plato, Rpb. 469 E: οἷς ἄν (sc. λίθοις) βληθῶσι. Tim. 38 E: δεσμοῖς τε ἐμψύχοις . . . δεθέντα.

Xen. An. 2, 3, 1: βασιλεὺς ἐξεπλάγη τῇ ἐφόδῳ.

Thuc. 1, 126, 8: τρυχόμενοι τῇ προσεδρείᾳ. 2, 21, 1 (see above). 3, 57, 3 (see above). 7, 47, 2: νόσῳ . . . ἐπιέζοντο, *They were pinched with sickness.*

Hdt. 1, 34: αἰχμῇ σιδηρέῃ βληθέντα. 1, 41: συμφορῇ πεπληγμένον.

Ar. Ach. 1218 (see above). Nub. 24: εἴθ' ἐξεκόπην πρότερον τὸν ὀφθαλμὸν λίθῳ. Vesp. 1296: ἐγὼ δ' ἀπόλλυμαι στιζόμενος βακτηρίᾳ.

Aeschyl. P. V. 237: πημοναῖσι κάμπτομαι, *I am bowed with thrills of anguish.* Sept. 607: πληγεὶς θεοῦ μάστιγι, *Smitten with god's scourge.*

Pind. P. 3, 48; πολιῷ χαλκῷ μέλη τετρωμένοι.

HOM. Od. 10, 532 : ἐσφαγμένα νηλέι χαλκῷ.
Il. 8, 455 : πληγέντε κεραυνῷ.

159. AGENT.—The agent of the passive is put in the genitive with ὑπό.

οἱ . . . τύραννοι . . . ὑπὸ Λακεδαιμονίων κατελύθησαν, THUC. 1, 18, 1 ; *Tyrants were abolished by the Lacedaemonians.*

DEM. 21, 36 : ὑπὸ Πολυζήλου πληγῆναι. 21, 74 : ἐγὼ δ' ὑπ' ἐχθροῦ . . . ὑβριζόμην. [47], 15 : ἐπλήγης ὑπ' ἐμοῦ. 54, 33 : ὑφ' οὗ γε πρώτου τ' ἐπλήγην καὶ μάλισθ' ὑβρίσθην.
PLATO, Conv. 217 E : ἔτι δὲ τὸ τοῦ δηχθέντος ὑπὸ τοῦ ἔχεως πάθος κἀμὲ ἔχει.
XEN. An. 1, 3, 10 : νομίζει ὑπ' ἐμοῦ ἠδικῆσθαι.
THUC. 1, 18, 1 (see above). 4, 12, 1 : ἀνεκόπη ὑπὸ τῶν Ἀθηναίων.
HDT. 1, 35 : ἐξεληλαμένος . . . ὑπὸ τοῦ πατρός.
AR. Av. 285 : ὑπὸ τῶν συκοφαντῶν τίλλεται.
SOPH. Ai. 164 : ὑπὸ τοιούτων ἀνδρῶν θορυβῇ.
PIND. N. 2, 20–2 : ἀλλὰ Κορινθίων ὑπὸ φωτῶν . . . ὀκτὼ στεφάνοις ἔμιχθεν ἤδη.
HOM. Od. 9, 66 : Κικόνων ὕπο δηωθέντες.
Il. 13, 675–6 : δηιόοντο | λαοὶ ὑπ' Ἀργείων.

For the so-called Dative of the Agent with the Passive and with Verbals, see *Dative.*

160. Other prepositions than ὑπό are sometimes used with special verbs and in special authors.

ἐκ, *out of*, often in poetry and in Herodotus; in Attic prose with the notion of emanation from a source.

ANTIPHON, 2 δ 1 : τῶν ἐξ ἐμοῦ πραχθέντων.
PLATO, Theaet. 171 B : ἐξ ἁπάντων . . . ἀμφισβητήσεται.
XEN. An. 1, 1, 6 : πόλεις . . . ἐκ βασιλέως δεδομέναι, *Cities a gift of the king's.*
THUC. 1, 20, 2 : ἐκ τῶν ξυνειδότων σφίσιν Ἱππίᾳ μεμηνῦσθαι, "*That information had been conveyed to Hippias from the body of their fellow-conspirators.*"—Shilleto.
HDT. 3, 62 : τὰ ἐντεταλμένα ἐκ τοῦ Μάγου, *The orders given of, by the Magus.*
HOM. Il. 2, 668–9 : ἐφίληθεν | ἐκ Διός, *They were loved of Zeus.*

161. πρός, *before* (comp. Engl. "from before").
DEM. 29, 20 : εἰ . . . μὴ προωμολόγητο πρὸς τοῦδ' ἐλεύθερος εἶναι.[1]

[1] Vid. Lutz, Präp. b. d. att. Redn., p. 155.

Xen. An. 1, 9, 20: *φίλους γε μὴν . . . ὁμολογεῖται πρὸς πάντων κράτιστος δὴ γενέσθαι θεραπεύειν, He is acknowledged on all hands*, etc.

Hdt. 8, 111: *Ἄνδριοι . . . αἰτηθέντες πρὸς Θεμιστοκλέος χρήματα οὐκ ἔδοσαν.*

Ar. Nub. 1122: *πρὸς ἡμῶν οἷα πείσεται κακά.*

Eur. Med. 255–6: *ὑβρίζομαι | πρὸς ἀνδρός, et sim. alib.*

Soph. El. 790: *πρὸς τῆσδ' ὑβρίζῃ μητρός, et sim. alib.*

Aeschyl. P. V. 767: *ἦ πρὸς δάμαρτος ἐξανίσταται θρόνων;*

Pind. O. 2, 25–6: *πένθος δὲ πιτνεῖ βαρὺ | κρεσσόνων πρὸς ἀγαθῶν.*

Hom. Il. 6, 56–7: *ἦ σοὶ ἄριστα πεποίηται κατὰ οἶκον | πρὸς Τρώων.* 11, 831: *τά σε προτί φασιν Ἀχιλλῆος δεδιδάχθαι.*

162. **παρά,** "*on the part of*," chiefly with verbs of giving, taking, sending.

Dem. 21, 170: *τούτοις γὰρ δὴ μέγισται δέδονται δωρεαὶ παρ' ὑμῶν.*

Xen. An. 1, 9, 1: *παρὰ πάντων ὁμολογεῖται, It is acknowledged on all sides.*

Hom. Il. 15, 121–2: *ἔνθα κ' ἔτι μείζων τε καὶ ἀργαλεώτερος ἄλλος | πὰρ Διὸς ἀθανάτοισι χόλος καὶ μῆνις ἐτύχθη.*

163. **διά,** *through* (of the mediator), a post-Homeric construction. Never to be confounded with *διά* w. acc. **δι' ἐμὲ ἐσώθης,** Ctesias ap. Dem. [Phal.] 213; *Thanks to me, it is owing to me that, you were saved.* **δι' ἐμοῦ ἐσώθης,** *Through me you were saved.* A. J. P. xi (1890), 372.

Isoc. Ep. 4, 2: *ἐβουλόμην ἂν αὐτὸν συσταθῆναί σοι δι' ἡμῶν, I should have preferred that he had been commended to you through us (me).*

Ar. Eq. 76: *διὰ σοῦ ταῦτα πάντα πέρναται, Through you all these things are sold.*

164. **ἀπό,** Lat. *ab*, found chiefly in Thuc.

Thuc. 1, 17: *ἐπράχθη τε ἀπ' αὐτῶν οὐδὲν ἔργον ἀξιόλογον, No considerable deed was performed by them.* (Some uniformitarians would write *ὑπό*).

165. **ὑπό** with the dative revives the plastic "under"-sense, and is poetical.

Hom. Il. 13, 668: *ὑπὸ Τρώεσσι δαμῆναι, To be quelled beneath the might of the Trojans.*

166. Interchange of Instrument and Agent.—When the instrument is considered as an agent or the agent as an instrument the construction is reversed. The former construction, which rests on personification, is very common; the latter in prose is confined chiefly to military phrases, for which see *Dative*.

ἁλίσκεται ὑπὸ τριήρους, Dem. [53], 6; *He is captured by a trireme.* **ἠνάγκασμαι ὑπὸ τῶν γεγενημένων τούτου κατηγορεῖν,** Lys. 12, 3; *I have been compelled by what has happened to undertake to prosecute this man.*

DEM. 6, 8. 8, 71 : *οὐδὲ προήχθην οὔθ' ὑπὸ κέρδους οὔθ' ὑπὸ φιλοτιμίας.* 20, 166 : *ὑπὸ τῆς... κραυγῆς καὶ βίας καὶ ἀναισχυντίας.* 23, 143 : *ἐξεδίδοντ' ἂν ὑπὸ τοῦ ὑμετέρου ψηφίσματος.* [43], 72 : *τί ποτ' οἴεσθ' ἡμᾶς πάσχειν ἐν τῷ παρεληλυθότι χρόνῳ ὑπὸ τούτων καὶ ὑπὸ τῆς ὕβρεως τῆς τούτων.* [53], 6 (see above). 55, 30 : *διεφθαρμένον* (masc.) *ὑπὸ νόσου.*

AESCHIN. 1, 42. 90. 3, 218 : *οὐκ ἀναγκαζόμενος ὑπὸ τῆς ἐν τῇ φύσει δαπάνης.*

LYS. 1, 49 : *ὑπὸ τῶν νόμων . . . ἐνεδρεύεσθαι.* 12, 3 (see above).

PLATO, Rpb. 609 E : *ὑπὸ τῆς τῶν σιτίων πονηρίας . . . οὐκ οἰόμεθα δεῖν σῶμα ἀπόλλυσθαι.*

XEN. Conv. 2, 26 : *οὐ βιαζόμενοι ὑπὸ τοῦ οἴνου μεθύειν.* Oec. 16, 14 : *οὐδαμῶς ἂν μᾶλλον ἡ μὲν ὕλη . . . αὐαίνοιτο ὑπὸ τοῦ καύματος, ἡ δὲ γῆ ὀπτῷτο ὑπὸ τοῦ ἡλίου.*

THUC. 1, 76, 2 : *ὑπὸ τῶν μεγίστων νικηθέντες, τιμῆς καὶ δέους καὶ ὠφελίας.* 1, 126, 10 : *ὑπὸ τοῦ λιμοῦ*, but 3, 57, 3 : *λιμῷ.* 7, 69, 2 : *ὁ δὲ Νικίας ὑπὸ τῶν παρόντων ἐκπεπληγμένος.*

HDT. 8, 129 : *διεφθάρησαν ὑπὸ τῆς θαλάσσης.*

AR. Ach. 18 : *ἐδήχθην ὑπὸ κονίας τὰς ὀφρῦς, My eyebrows were bitten by lye.*

SOPH. Tr. 1104 : *τυφλῆς ὑπ' ἄτης ἐκπεπόρθημαι.*

PIND. O. 2, 21 : *ἐσλῶν γὰρ ὑπὸ χαρμάτων πῆμα θνᾴσκει* (171).

HOM. Od. 5, 393 : *μεγάλου ὑπὸ κύματος ἀρθείς.*[1]

167. PERMISSIVE PASSIVE.—The passive is sometimes used in a permissive sense.

τί ποιοῦσιν; . . . οὐ καταλιπόντες τὴν χώραν . . . ᾤχοντο, . . . ἀλλ' ἐπολιορκοῦντο, LYCURG. 85 ; *What did they do? . . . They suffered themselves to be besieged.*

LYCURG. 40 : *γυναῖκας . . . ἀναξίως αὑτῶν καὶ τῆς πόλεως ὁρωμένας. Ibid.* 85 (see above).

XEN. R. L. 1, 5 : *ἔθηκε γάρ, αἰδεῖσθαι μὲν εἰσιόντα ὀφθῆναι, αἰδεῖσθαι δ' ἐξιόντα.*

AR. Ach. 408–9 : *ἀλλ' ἐκκυκλήθητ'.* ΕΥΡ. *ἀλλ' ἀδύνατον.* ΔΙΚ. *ἀλλ' ὅμως.* | ΕΥΡ. *ἀλλ' ἐκκυκλήσομαι· καταβαίνειν δ' οὐ σχολή.* Nub. 494 : *φέρ' ἴδω, τί δρᾷς, ἤν τίς σε τύπτῃ; τύπτομαι.*

168. FUTURE MIDDLE IN A PASSIVE SENSE.—The future middle and the future passive are coincident as to form in the earlier language,[2] and even in prose the future middle is often used as a future passive.

As the subsequent future passive forms were developed on the basis

[1] See also A. J. P. vi (1885), 487-8.

[2] In fact, there is only one distinctly future passive form in Homer, *μιγήσεσθαι*, Il. 10, 365.

of the passive aorists in *-ην* and *-θην*, they naturally incline to the aoristic sense, and this aoristic sense becomes more distinct when the future middle is used as a passive. Hence the contrasted groups.

	DURATIVE.	AORISTIC.
βλάπτω, I hurt.	*βλάψομαι*	*βλαβήσομαι*
τιμάω, I honor.	*τιμήσομαι*	*τιμηθήσομαι*
ὠφελέω, I help.	*ὠφελήσομαι*	*ὠφεληθήσομαι*
δηλόω, I manifest.	*δηλώσεται*	*δηλωθήσεται*

It is to be noted, however, that consistency in this distinction requires considerable alteration of texts, and that even in the most careful authors such distinctions may lie dormant, just as synonyms lie dormant. Of course, in poetry metre must be allowed to have a certain sway.[1]

ὁ δίκαιος μαστιγώσεται, στρεβλώσεται, δεδήσεται, ἐκκαυθήσεται τὼφθαλμώ, τελευτῶν πάντα κακὰ παθὼν ἀνασχινδυλευθήσεται, PLATO, Rpb. 361 E–362 A.

DEM. 18, 144: *μεγάλ' ὠφελήσεσθε πρὸς ἱστορίαν τῶν κοινῶν.* 21, 30: *τοῖς ἀδικησομένοις* (masc.). 23, 110: *πολεμήσεται.* 115: *ἀδικήσεται.* [52], 11: *ζημιώσομαι.* 57, 37: *καὶ ταῦτα μαρτυρήσεται.*

ANDOC. 1, 72: *τοιαύτην ἀπολογίαν περὶ αὐτοῦ ποιήσομαι, ὅπου μὴ πείθων μὲν ὑμᾶς αὐτὸς ζημιώσομαι, πείσας δὲ κτέ.*

PLATO, Gorg. 521 E: *κρινοῦμαι γὰρ ὡς ἐν παιδίοις ἰατρὸς ἂν κρίνοιτο κατηγοροῦντος ὀψοποιοῦ.* Rpb. 361 E–362 A (see above). Tim. 57 E: *τὸ . . . κινησόμενον . . . τοῦ κινησομένου.*

XEN. Conv. 7, 5: *εὐφρανεῖσθε.* Cyr. 1, 5, 9: *ὡς . . . εὐφρανούμενοι. Ibid.* 8, 7. 15: *τίς δ' ἄλλος τιμήσεται δι' ἄνδρα μέγα δυνάμενον οὕτως ὡς ἀδελφός;* Hiero, 9, 9: *τιμήσεται.*

THUC. 1, 68, 3: *πολεμήσονται.* 1, 81, 4: *βλαψόμεθα.* 2, 87, 9: *τιμήσονται.* 3, 40, 3: *ζημιώσεται.* 8: *ζημιωσόμενον* (masc.). 7, 48, 5: *φθερεῖσθαι.* 67, 3: *ὠφελήσονται.*

HDT. 3, 132: *τοὺς Αἰγυπτίους ἰητροὺς . . . μέλλοντας ἀνασκολοπιεῖσθαι . . . ἐρρύσατο.*

AR. Ach. 409: *ἀλλ' ἐκκυκλήσομαι* (see **167**).

EUR. Andr. 708: *εἰ μὴ φθερῇ τῆσδ' ὡς τάχιστ' ἀπὸ στέγης.*

SOPH. Ai. 1154–5: *ὤνθρωπε, μὴ δρᾶ τοὺς τεθνηκότας κακῶς· | εἰ γὰρ ποιήσεις, ἴσθι πημανούμενος.* O. R. 272: *φθερεῖσθαι.*

PIND. P. 4, 10–1: *φαμὶ γὰρ . . . Ἐπάφοιο κόραν | ἀστέων ῥίζαν φυτεύσεσθαι.*

HOM. Od. 1, 123: *παρ' ἄμμι φιλήσεαι.*

[1] Cf. SOPH. O. C. 581–2: *ποίῳ* (sc. *χρόνῳ*) *γὰρ ἡ σὴ προσφορὰ δηλώσεται; | ὅταν θάνω 'γώ*, where *δηλώσεται* is clearly aoristic, with THUC. 1, 144, 2: *ἐκεῖνα . . . καὶ ἐν ἄλλῳ λόγῳ ἅμα τοῖς ἔργοις δηλωθήσεται*, where *δηλώσεται* might be justified by the plural *ἔργοις*.

Il. 12, 66: *ὄθι τρώσεσθαι ὀΐω.* 14, 481: *ὧδε κατακτενέεσθε καὶ ὔμμες.* 24, 728-9: *πρὶν γὰρ πόλις ἥδε κατ' ἄκρης | πέρσεται.*[1]

169. AORIST PASSIVE FOR AORIST MIDDLE.—And on the other hand the passive aorist is often used to the exclusion of the aorist middle; **ἠράσθην,** *I fell in love* (*was enamored*), **ἐδυνήθην,** *I could* (*was enabled*), **ἐβουλήθην,** *I would* (*was decided*), **ἐπορεύθην,** *I proceeded* (*was forwarded*).[2]

The following is a list of the most important of these verbs:

αἰδεῖσθαι, ἀμιλλᾶσθαι, ἀρνεῖσθαι, ἄχθεσθαι, βούλεσθαι, δεῖσθαι, διαλέγεσθαι, διανοεῖσθαι, δύνασθαι, ἐναντιοῦσθαι, ἐνθυμεῖσθαι, ἐννοεῖσθαι, ἐπιμελεῖσθαι, ἐρᾶν, εὐλαβεῖσθαι, ἥδεσθαι, οἴεσθαι, πορεύεσθαι, προθυμεῖσθαι, φιλοτιμεῖσθαι.

170. PASSIVE OF MIDDLE VERBS.—The passive serves on occasion as the passive of the middle as well as the passive of the active. **βιάζομαι,** *I suffer violence* (*I am forced*); **ἀφαιροῦμαι,** *I am robbed*; **ᾑρέθην,** *I was chosen.* Not so, however, in Homer.

DEM. 28, 14: *οὗτος δὲ καὶ μεταπεμφθῆναι φάσκων ὑπὸ τοῦ πατρός* (cf. *ibid.*: *εἰσελθεῖν μὲν οὔ φησιν ὡς τὸν μεταπεμψάμενον*).

LYS. 13, 23: *ἐπειδὴ . . . τοῦτο τὸ ψήφισμα ἐψηφίσθη, κατέρχονται . . . οἱ αἱρεθέντες τῶν βουλευτῶν. Ibid.* 29: *ἐψηφίσθη.*

PLATO, Legg. 755 E: *πρὶν . . . βουλὴν ᾑρῆσθαι.* 770 A: *ᾖρηνται δὲ ἡμῖν νομοφύλακες.*

XEN. Conv. 2, 26: *οὐ βιαζόμενοι* (166). Mem. 3, 2, 3: *βασιλεὺς αἱρεῖται οὐχ ἵνα ἑαυτοῦ καλῶς ἐπιμέληται, ἀλλ' ἵνα κτέ.* (cf. *ibid.*: *στρατηγοὺς αἱροῦνται*).

THUC. 7, 77, 3: *ἀποχρώντως ἤδη τετιμωρήμεθα.*

HDT. 1, 70: *τάχα δὲ ἂν καὶ οἱ ἀποδόμενοι λέγοιεν . . . ὡς ἀπαιρεθείησαν ὑπὸ Σαμίων* [cf. *ibid.*: *λέγουσι ὡς . . . Σάμιοι ἀπελοίατο αὐτόν* (sc. *τὸν κρητῆρα*)].

AR. Nub. 758: *εἴ σοι γράφοιτο . . . δίκη* (cf. 1481-2: *εἶτ' αὐτοὺς γραφὴν | διωκάθω γραψάμενος*).

SOPH. Ant. 1073: *ἐκ σοῦ βιάζονται τάδε.*

171. ACTIVE SERVING AS A PASSIVE.—Intransitive verbs of passive signification are construed as passives. So **ἀποθνήσκω** is regularly used as the passive of *ἀποκτείνω*, **εὖ πάσχω** of *εὖ ποιῶ*, **ἀκούω** of *λέγω*, **πίπτω** of *βάλλω*, **φεύγω** of *διώκω*.

ὑπὸ δὲ τοῦ ἰατροῦ φάσκων αὐτὸν ἀποθανεῖν, ANTIPHON, 4 γ 5; *Alleging*

[1] See further Blass, Rh. Mus. 47 (1892), 269-90.

[2] The form, though not distinctively passive at first, became distinctively passive, and hence a passive conception is often possible.

him to have been killed by his physician. **ἐκπίπτουσιν οἱ Λακωνισταί,** XEN. Hell. 1, 1, 32; *The Laconizers are cast out.* **οἱ Ἀθηναῖοι . . . πράγματα εἶχον ὑπὸ . . . τῶν λῃστῶν,** XEN. Hell. 5, 1, 5; *The Athenians were harassed by the pirates.* **εὖ πάσχουσα** (sc. γῆ) **εὖ ποιεῖ,** XEN. Oec. 20, 14; *Land, when well treated, treats you well.*

DEM. [49], 1: *φεύγει νῦν ὑπ' ἐμοῦ ταύτην τὴν δίκην.*

ANTIPHON, 4 γ 5: *ἀποθανεῖν* (see above). 5, 48: *οὐδ' οὗτοι ἀποθνῄσκουσιν ὑπ' αὐτῶν τῶν προσηκόντων.*

PLATO, Apol. 35 D: *ἀσεβείας φεύγοντα ὑπὸ Μελήτου τουτουΐ.* Hipp. Mai. 304 E: *συμβέβηκε δή μοι . . . κακῶς μὲν ὑφ' ὑμῶν ἀκούειν καὶ ὀνειδίζεσθαι, κακῶς δὲ ὑπ' ἐκείνου.*

XEN. Hell. 1, 1, 32: *ἐκπίπτουσιν* (see above). *Ibid.* 5, 1. 5: *πράγματα εἶχον* (see above). Oec. 20, 14: *εὖ πάσχουσα* (see above).

THUC. 1, 20, 2: *Ἵππαρχον οἴονται ὑφ' Ἁρμοδίου καὶ Ἀριστογείτονος τύραννον ὄντα ἀποθανεῖν* (cf. *ibid.*: *Ἱππάρχῳ περιτυχόντες . . . ἀπέκτειναν*). 3, 58, 4: *ἀποθανόντας ὑπὸ Μήδων.*

HDT. 4, 125: *ὀρέοντες καὶ τοὺς ὁμούρους φεύγοντας ὑπὸ Σκυθέων καὶ τεταραγμένους.* 8, 16: *ὁ γὰρ Ξέρξεω στρατὸς . . . αὐτὸς ὑπ' ἑωυτοῦ ἔπιπτε.*

AR. Ach. 167-8: *ταυτὶ περιείδεθ' . . . πάσχοντά με | . . . καὶ ταῦθ' ὑπ' ἀνδρῶν βαρβάρων;*

PIND. O. 2, 21: *ἐσλῶν γὰρ ὑπὸ χαρμάτων πῆμα θνᾴσκει.*

HOM. Il. 1, 242–3: *εὖτ' ἂν πολλοὶ ὑφ' Ἕκτορος . . . | θνῄσκοντες πίπτωσι.* 3, 61: *ὅς τ' εἶσιν διὰ δουρὸς ὑπ' ἀνέρος.* 3, 128: *ἔπασχον.* 6, 74: *ἀνέβησαν.* 13, 796: *εἶσι.* 16, 519: *βαρύθει.* 17, 428: *πεσόντος.* 616: *ὤλεσε θυμόν.* 21, 22–3: *ὡς δ' ὑπὸ δελφῖνος . . . ἰχθύες ἄλλοι | φεύγοντες πιμπλᾶσι μυχοὺς κτέ.*

172. Note that the element of the disagreeable enters into most of these verbs, so that the intransitive construction is an evasion of responsibility. *εὖ πάσχω* and *εὖ ἀκούω* merely serve to match *κακῶς πάσχω* and *κακῶς ἀκούω.* Cf. A. J. P. vii (1886), 42, Note 2.

173. PASSIVES OF INTRANSITIVE VERBS.—Passives of intransitive verbs are rare. **ὄνος ὕεται,** PROVERB; *A donkey in the rain.*

ISOC. 11, 22: *διακεκινδυνευμένοις φαρμάκοις* (*risky medicines*) *χρωμένην.*

ANT. 5, 75: *ὅμως δ' οὖν κεκινδυνεύσεται, periclitatum erit.*

THUC. 3, 23, 5: *ἡ νὺξ . . . ὑπονιφομένη πολὺ τὸ ὕδωρ ἐν αὐτῇ ἐπεποιήκει, The snowiness of the night had caused a rise in the water.*

HDT. 2, 22: *εἰ ἐχιόνιζε, ὕετο ἂν ταῦτα τὰ χωρία, If there were any snowfall these parts would have rain on them.* 3, 10: *ὕσθησαν γὰρ Θῆβαι αἱ Αἰγύπτιαι . . . οὐ γὰρ δὴ ὕεται τὰ ἄνω τῆς Αἰγύπτου τὸ παράπαν.*

PIND. O. 10, 76: *ἀείδετο δὲ πᾶν τέμενος, The whole grove was full of song.*

HOM. Od. 6, 131: *ὅς τ'* (sc. λέων) *εἶσ' ὑόμενος.*

174. PASSIVE OF VERBS THAT TAKE A GENITIVE OR DATIVE.—An active verb may be turned into the passive, even if it takes a genitive or a dative. But there are limits.

οὐκέτι δὲ ἀπειλοῦμαι, ἀλλ' ἤδη ἀπειλῶ ἄλλοις, XEN. Conv. 4, 31; *I am no longer threatened, but am now threatening others.* **ἐρῶν τῆς γυναικὸς ἀντερᾶται,** *Ibid.* 8, 3; *Loving his wife, he is loved back again.*

ANTIPHON, 4 β 7: *οὐ δικαίως κατηγοροῦμαι* (but 2 β 10: *ἃ κατηγόρηταί μου*).

PLATO, Euthyd. 273 C: *εἰπὼν οὖν ταῦτα κατεφρονήθην ὑπ' αὐτοῖν.* Lach. 181 B: *ἐπαινεῖ ὑπ' ἀνδρῶν ἀξίων πιστεύεσθαι.* Rpb. 556 C–D: *ὅταν . . . μηδαμῇ ταύτῃ καταφρονῶνται οἱ πένητες ὑπὸ τῶν πλουσίων.*

XEN. Conv. 4, 31 (see above). *Ibid.* 8, 3 (see above). Hiero, 11, 11: *οὐ μόνον φιλοῖο ἄν, ἀλλὰ καὶ ἐρῷο ὑπ' ἀνθρώπων. Ibid.* 11, 15: *εὐδαιμονῶν γὰρ οὐ φθονηθήσει.*

EUR. I. A. 1093–4: *ἁ δ' ἀρετὰ κατόπισθεν θνατοῖς ἀμελεῖται.*

SOPH. O. R. 111: *ἐκφεύγει δὲ τἀμελούμενον.*

175. The verb must take the dative without an intervening outer object. So in *διδόναι πλοῦτον τοῖς Ἕλλησιν,* AR. Pax, 1321, *τοῖς Ἕλλησιν* cannot be turned into the subject of the passive. Rare is such a construction as *ἀναστήσαντες δὲ αὐτοὺς οἱ . . . ἐπιτετραμμένοι τὴν φυλακήν,* THUC. 1, 126, 11, where we should expect *οἷς ἐπετέτραπτο ἡ φυλακή. τὴν φυλακήν* is a manner of inner object.

176. IMPERSONAL PASSIVE OF VERBS GOVERNING AN OBLIQUE CASE.—The impersonal construction which is the rule in Latin is rare in Greek.

ANTIPHON, 1, 31: *ἐμοὶ μὲν οὖν δεδιήγηται καὶ βεβοήθηται τῷ ⟨τε⟩ τεθνεῶτι καὶ τῷ νόμῳ. Ibid.* 2 β 13: *ἐφ' οἷς κατηγορεῖταί μου* (v. l. *κατηγορεῖτε*).

XEN. Vect. 1, 1: *νομίζων, εἰ τοῦτο γένοιτο, . . . τῇ . . . πενίᾳ αὐτῶν ἐπικεκουρῆσθαι ἄν.*

THUC. 5, 49, 2: *ἀντέλεγον μὴ δικαίως σφῶν καταδεδικάσθαι, They maintained that they had not been justly condemned,* but *καταδεδ.* is probably middle: *they had not justly condemned them.* See Classen.

177. DEPONENT VERBS.—The deponent is a middle form which has no active. **γίγνομαι,** *I become, get,* **θεάομαι,** *I behold.*

On the passive aorists of these verbs, see **169.**

178. PASSIVE OF DEPONENTS EXPRESSED BY PERIPHRASIS.—The passive of deponents is often expressed by periphrasis. So especially outside of the passive form (1 aor. pass.). Familiar is **αἰτίαν ἔχειν** as passive of **αἰτιᾶσθαι.**

ναῦς αἰτίαν ἔχοντες προδοῦναι, HYP. pro Eux. 1; *Being accused of having betrayed ships.*

HYP. pro Eux. 1 (see above). *Ibid.* 31: *τῶν γὰρ κατηγορηθέντων τὸ μὴ λαβὸν ἀπολογίαν ὑπὸ τῆ ὀργῆ τῶν δικαστῶν καταλείπεται.*

DEM. 18, 200: *προδεδωκέναι πάντας ἂν ἔσχεν* (SC. *ἡ πόλις*) *αἰτίαν.*

LYS. 11, 10: *εἰ . . . αἰτίαν ἔχοι.*

PLATO, Rpb. 565 B: *αἰτίαν δὴ ἔσχον ὑπὸ τῶν ἑτέρων . . . ὡς ἐπιβουλεύουσι τῷ δήμῳ.*

THUC. 2, 41, 3: *μόνη γὰρ τῶν νῦν ἀκοῆς κρείσσων ἐς πεῖραν ἔρχεται.* 7, 81, 5: *φειδώ . . . τις ἐγιγνετο.*

THEOGN. 1265–6: *ἐγὼ δὲ . . . αἰδοῦς οὐδεμιῆς ἔτυχον.*

HOM. Od. 2, 136–7: *νέμεσις δέ μοι ἐξ ἀνθρώπων | ἔσσεται.*

Il. 7, 409–10: *φειδὼ . . . γίγνετ(αι).* 22, 243–4: *μηδέ τι δούρων ἔστω φειδωλή.*

179. RECIPROCAL EXPRESSIONS.—Reciprocal relations are expressed by forms of *ἀλλήλων*, for which the reflexive is not infrequently substituted.

πρὸς μὲν γὰρ ἐκείνους μετ' ἀλλήλων ἐμαχέσαντο, περὶ δὲ ταύτης πρὸς σφᾶς αὐτοὺς ἐπολέμησαν, ISOC. 10, 53; *They fought against them in alliance with one another, but made war for her against* (*themselves*) *one another.*

ἀλλήλων:

ISOC. 10, 53 (see above).

LYS. 3, 40: *εἰ ἄρα περὶ παίδων ἐφιλονικήσαμεν ἡμεῖς πρὸς ἀλλήλους.*

PLATO, Phaedr. 237 C: *οὔτε γὰρ ἑαυτοῖς οὔτε ἀλληλοις ὁμολογοῦσιν.* Protag. 322 B: *ἠδίκουν ἀλλήλους.*

XEN. An. 1, 2, 27: *συνεγένοντο ἀλλήλοις. Ibid.* 1, 10, 4: *διέσχον ἀλλήλων . . . ὡς τριάκοντα στάδια. Ibid.* 3, 2, 5: *ἐδώκαμεν καὶ ἐλάβομεν πιστὰ μὴ προδώσειν ἀλλήλους.*

For additional examples, see the lexica.

180. *Reciprocal Reflexive:*

ISOC. 10, 53 (see **179**).

ANDOC. 3, 11: *εἰρήνη γὰρ καὶ σπονδαὶ πολὺ διαφέρουσι σφῶν αὐτῶν.*

181. *Reciprocal and Reflexive in Contrast:*

PLATO, Phaedr. 237 C: *οὔτε γὰρ ἑαυτοῖς οὔτε ἀλληλοις ὁμολογοῦσιν. Ibid.* 263 A: *ἀμφισβητοῦμεν ἀλλήλοις τε καὶ ἡμῖν αὐτοῖς.*

182. REPETITION OF COGNATES.—The Greek, like the Latin, delights in the repetition of cognates. Not so the English.

χεὶρ χεῖρα νίζει, PROV.; (*One*) *hand washes* (*the other*) *hand.* **ἦλος τὸν**

ἦλον, PROV.; *clavus clavum pellit.* Comp. "One star differeth from another star in glory."

PLATO, Conv. 195 B: ὅμοιον ὁμοίῳ ἀεὶ πελάζει. Gorg. 510 B: ὁ ὅμοιος τῷ ὁμοίῳ. Lys. 214 B: τὸ ὅμοιον τῷ ὁμοίῳ ἀνάγκη ἀεὶ φίλον εἶναι. . . δοκεῖ γὰρ ἡμῖν ὅ γε πονηρὸς τῷ πονηρῷ, ὅσῳ ἂν . . . μᾶλλον ὁμιλῇ, τοσούτῳ ἐχθίων γίγνεσθαι.[1]

AR. Thesm. 955: χειρὶ σύναπτε χεῖρα.

EPICHARM. fr. 118 (Ahr.): ἁ δὲ χεὶρ τὰν χεῖρα νίζει.

SOPH. Ai. 522: χάρις χάριν γάρ ἐστιν ἡ τίκτουσ' ἀεί.

HES. O. et D. 25: καὶ κεραμεὺς κεραμεῖ κοτέει καὶ τέκτονι τέκτων.

HOM. Od. 17, 217–8: νῦν μὲν δὴ μάλα πάγχυ κακὸς κακὸν ἡγηλάζει, | ὡς αἰεὶ τὸν ὁμοῖον ἄγει θεὸς ὡς τὸν ὁμοῖον.

183. MOOD.—The Greek language has four moods proper. A mood is a tone given to the predication by the speaker or writer. These moods are the indicative, the imperative, the subjunctive, and the optative. The verb has also a nominal form, the infinitive, which is often called a mood, and an adjective form, which is called a participle.

Of these moods the indicative alone expresses with uniform directness the relations of time, or tense, and as some of the modal uses cannot be understood without the use of the tenses, it is necessary to consider first the tenses.

TENSES

184. The tenses express the relations of time, embracing:

1. The stage of the action, duration in time, kind of time.
2. The period of the action, position in time, sphere of time.

The first tells, for example, whether the action is going on or finished.

The second tells whether the action is past, present, or future.

185. Peculiar to the Greek language, as compared with Latin and English, is the specific form for the relation of attainment called the aorist, the tense of concentrated action, the absolute tense. The kind of time and the sphere of time are both expressed by the tenses of the indicative mood or declarative form

[1] ARISTOT. Eth. N. 8, 1, 6: ὅθεν τὸν ὅμοιόν φασιν ὡς τὸν ὅμοιον καὶ κολοιὸν ποτὶ κολοιόν, καὶ τὰ τοιαῦτα.

of the verb. But present and future have no special aoristic form in the active and middle, though in the passive it is possible to make a distinction.

186. The absence of special forms for designating the kind of time in the future helps to account for many modal combinations. The subjunctive and optative often serve to express exact temporal relations in the future.

187. The tenses are further divided into principal and historical, or primary and secondary, according as they refer to the present and the future on the one hand (time not past) and to the past on the other.

188. TABLE OF TEMPORAL RELATIONS

Indicative Mood

ACTIVE

		Continuance.	*Completion.*	*Attainment.*
Principal Tenses.	PRESENT:	γράφω, *I am writing.*	γέγραφα, *I have written.*	γράφω, *I write.*
	FUTURE:	γράψω, *I shall be writing.*	γεγραφὼς ἔσομαι, *I shall have written.*	γράψω, [γράψας ἔσομαι (293)] *I shall write.*
Historical Tenses.	PAST:	ἔγραφον, *I was writing.*	ἐγεγράφη, *I had written.*	ἔγραψα, *I wrote.*

PASSIVE

Principal Tenses.	PRESENT:	γράφεται, ἡ ἐπιστολή, *The letter is written, being written, writing.*	γέγραπται, *has been written, is written.*	γράφεται, *is written.*
	FUTURE:	(γράψεται), *The letter will be written, (writing).*	γεγράψεται, *will have been, will be written.*	(γραφήσεται), [γραφεῖσα ἔσται (293)], *will be written.*
Historical Tenses.	PAST:	ἐγράφετο, *was (being) written.*	ἐγέγραπτο, *had been written, was written.*	ἐγράφη, *was written.*

Present Tense

189. SPECIFIC PRESENT. — UNIVERSAL PRESENT. — The present is used, as in English, of that which is going on now (specific present), and of statements that apply to all time (universal present).

Specific Present:

τὸν ἄνδρα ὁρῶ, XEN. An. 1, 8, 26; *I see my man.*

190. *Universal Present:*

πάντα . . . ῥεῖ, PLATO, Cratyl. 440 C; *Everything is in motion.*

PLATO, Crat. 402 A (**97**). 440 C (see above).

HDT. 7, 9, γ): *ἀπὸ πείρης πάντα ἀνθρώποισι φιλέει γίνεσθαι* (**97**).

COM. Philem. 4, 40: *ἐχθροὺς ποιοῦσι τοὺς φίλους αἱ συγκρίσεις, Comparisons make enemies of friends.*

EPICHARM. fr. 117 Ahr.: *νόος ὁρᾷ καὶ νόος ἀκούει, (It is) mind (that) sees and mind (that) hears.*

191. PRESENT PARTICIPLE COMBINED WITH COPULA. — The Greek has no special form for the progressive present of English, nor for the progressive tenses generally. In the periphrasis with the present participle, the participle is generally equivalent to a characteristic adjective or substantive, with which it is often coupled. Notice must also be taken of the position of the copula, which readily resumes its emphasis.[1]

δεόμενά ἐστι = οἷά ἐστι δεῖσθαι, comp. XEN. Oec. 7, 21. **προσῆκόν ἐστι,** *It is becoming;* **προσήκει,** *It becomes.* **αἰσθανόμενος,** PLATO, Theaet. 160 A = **αἰσθητής,** *Ibid.* 160 D.

LYCURG. 36: *ὁμολογούμενόν ἐστιν.*

DEM. 19, 312: *τίς γάρ ἐστιν . . . οὕτω σκαιὸς καὶ . . . σφόδρα μισῶν τὴν πόλιν τὴν ἡμετέραν;* 20, 152: *ἔστι δὲ καὶ μάλ' ἔχων νόμος ὑμῖν καλῶς. Ibid.* 153: *παλαιὸς ἐσθ' ὁ νόμος καὶ καλῶς ἔχων.* 157: *αἰσχρὸς . . . καὶ κακῶς ἔχων ὁ νόμος.*

ISAE. 7, 14: *προσῆκον ἦν. Ibid.* 19: *καὶ τοῦτο οὐκ ἀγνοούμενόν ἐστιν οὐδὲ παρ' αὐτοῖς τούτοις.*

LYS. 13, 91: *ἦν ὑπάρχοντα.*

PLATO, Euthyph. 10 B: *οὐκ ἄρα διότι ὁρώμενόν ἐστι, διὰ τοῦτο ὁρᾶται, ἀλλὰ τοὐναντίον διότι ὁρᾶται, διὰ τοῦτο ὁρώμενον.* (Here the difference between predication and action is insisted on.) Legg. 811 B: *κίνδυνόν φημι εἶναι φέρουσαν τοῖς παισὶ τὴν πολυμαθίαν, I maintain that multifarious*

[1] See W. J. Alexander in A. J. P. iv (1883), 291–308, and B. L. G. in J. H. U. Circ. 1882–3, p. 67.

learning is a dangerous thing for children—is endangering to children. Phileb. 11 A: ὅρα δὴ . . . πρὸς τίνα (sc. λόγον) τὸν παρ' ἡμῖν ἀμφισβητεῖν (sc. μέλλεις), ἐὰν μή σοι κατὰ νοῦν ᾖ λεγόμενος. Theaet. 160 A–D (see above).

Xen. Oec. 7, 21: ἃ τῶν στεγνῶν ἔργα δεόμενά ἐστι. στεγνῶν δὲ δεῖται . . . ἡ τῶν νεογνῶν τέκνων παιδοτροφία. δεόμενα = *quae egentia sunt* = *quae egeant.* δεῖται = *eget.* [R. A.] 2, 3: ὁπόσαι δ' ἐν τῇ ἠπείρῳ εἰσὶ πόλεις ὑπὸ τῶν Ἀθηναίων ἀρχόμεναι (= ὑπήκοοι), αἱ μὲν μεγάλαι διὰ δέος ἄρχονται, αἱ δὲ μικραὶ πάνυ διὰ χρείαν.

Thuc. 4, 109, 2: ἔστι δὲ ἀπὸ τοῦ βασιλέως διορύγματος ἔσω προὔχουσα.

Hdt. 1, 57: ἦσαν οἱ Πελασγοὶ βάρβαρον γλῶσσαν ἱέντες (= βαρβαρόφωνοι). 2, 61: ὅσοι δὲ Καρῶν εἰσι ἐν Αἰγύπτῳ οἰκέοντες (οἰκέουσι, *live*; οἰκεόντές εἰσι, *are resident*). 3, 133: ὅσα ἐς αἰσχύνην ἐστὶ φέροντα. 4, 11: ἔστι δὲ καὶ ἄλλος λόγος ἔχων ὧδε (= τοιόσδε).

Ar. Thesm. 77: εἶτ' ἔστ' ἔτι ζῶν εἶτ' ἀπόλωλ' Εὐριπίδης. Ran. 35–37: κατάβα, πανοῦργε. καὶ γὰρ ἐγγὺς τῆς θύρας | ἤδη βαδίζων εἰμὶ τῆσδ', οἳ πρῶτά με | ἔδει τραπέσθαι. Well explained by Kock: *Auf meinem Marsche bin ich in die Nähe gekommen.* Eccl. 1093–4: οἴμοι κακοδαίμων, ἐγγὺς ἤδη τῆς θύρας | ἑλκόμενός εἰμ(ι).

Soph. O. R. 1045: ζῶν as adj. Phil. 412: *id.*

Archil. 1: εἰμὶ δ' ἐγὼ θεράπων μὲν Ἐνυαλίοιο ἄνακτος, | καὶ Μουσέων ἐρατὸν δῶρον ἐπιστάμενος.

192. Conative Present. Present of Endeavor. — As continuance involves the notion of incompleteness, the present is used of attempted and intended action (present of endeavor, conative present). But on account of the double use of the present as a tense of continuance and as a tense of attainment, this signification is less prominent and less important than in the imperfect. Notice that this conative sense runs through the moods.

Indicative:

ὠνοῦμαι, *I am trying to buy, I am bidding.* δίδωμι, *I am willing to give, I offer.* παρακρούεται . . . ὑμᾶς, Dem. 29, 1: *He tries to swindle you.* οἱ Ἐγεσταῖοι . . . ἡμᾶς ἐκφοβοῦσι, Thuc. 6, 11, 2; *The Segestans are trying to frighten us.* τὸν υἱὸν κτείνει, Hdt. 1, 109; *He wishes to kill her son.*

Dem. 29, 1 (see above).

Plato, Phaedr. 273 D: εἰ . . . ἄλλο τι περὶ τέχνης λόγων λέγεις (*have to say, want to say*), ἀκούοιμεν ἄν. Soph. 242 C: λέγε σαφέστερον ὃ λέγεις.

Xen. An. 7, 7, 7: ἐξελαύνετε ἡμᾶς ἐκ τῆσδε τῆς χώρας.

Thuc. 6, 11, 2 (see above).

Hdt. 1, 109 (see above).

Pind. O. 2, 98: τίνα βάλλομεν; *Whom are we trying to hit?*

193. *Other Moods and Verbals:*

ISAE. 2, 28: ἀπηγόρευε τοῖς ὠνουμένοις μὴ ὠνεῖσθαι.

ISOC. 4, 17: τὸν μὴ μόνον ἐπίδειξιν ποιούμενον (= ποιήσασθαι βουλόμενον) ἀλλὰ καὶ διαπράξασθαί τι βουλόμενον.

PLATO, Protag. 340 E: ἰώμενος μεῖζον τὸ νόσημα ποιῶ, *In trying to heal the disease I make it worse.*

XEN. Hiero, 11, 13: πλούτιζε . . . τοὺς φίλους.

THUC. 3, 18, 1: ἐπὶ Μήθυμναν ὡς προδιδομένην ἐστράτευσαν. 3, 22, 4: κατέβαλε γάρ τις . . . ἀντιλαμβανόμενος . . . κεραμίδα. 3, 56, 2: πόλιν . . . τὴν ἡμετέραν καταλαμβάνοντας.

EUR. Phoen. 81: ἔριν λύουσ(α).

PIND. O. 13, 58–60: τοὶ μὲν . . . Ἑλέναν κομίζοντες, οἱ δ' ἀπὸ πάμπαν εἴργοντες. P. 4, 106: ἀγκομίζων, with note.

HOM. Il. 10, 457: φθεγγομένου δ' ἄρα τοῦ γε κάρη κονίῃσιν ἐμίχθη.

194. PRESENT ANTICIPATING THE FUTURE. — PRAESENS PROPHETICUM.—The present tense is used more rarely than in English in anticipation of the future, chiefly in verbs in which the will is equivalent to the deed: **εἶμι,** *I go,* **οὐκ ἐῶ,** *I suffer not,* **γίγνομαι,** *I am becoming.* The present as a vision of the future is called *praesens propheticum.*

ἐν δὲ μιᾷ μάχῃ τήνδε τε προσκτᾶσθε (*win* = *shall win*) καὶ ἐκείνην μᾶλλον ἐλευθεροῦτε (*free* = *shall free*), THUC. 4, 95, 2. τούτων τῶν ψηφισμάτων . . . ἢ μενόντων . . . ἢ ἁλόντων . . . τί ἡ πόλις ἢ κερδαίνει ἢ βλάπτεται; DEM. [58], 37.

LYCURG. 126: εἰ γὰρ προήσεσθε τοῦτον τὸν καιρὸν . . ., οὐκ ἔστιν ὑμῖν μετὰ ταῦτα δίκην παρ' αὐτῶν ἀδικούντων λαβεῖν· κρείττους γὰρ ἤδη γίγνονται τῆς παρὰ τῶν ἀδικουμένων τιμωρίας.

DEM. [58], 37 (see above).

XEN. Cyr. 4, 6, 7: εἰ οὖν σύ με δέχῃ κτέ.

THUC. 1, 121, 4: μιᾷ τε νίκῃ ναυμαχίας κατὰ τὸ εἰκὸς ἁλίσκονται. 4, 95, 2 (see above). 6, 91, 3: εἰ αὖτη ἡ πόλις ληφθήσεται, ἔχεται καὶ ἡ πᾶσα Σικελία.

HDT. 1, 207: ἐσσωθεὶς μὲν προσαπολλύεις πᾶσαν τὴν ἀρχήν· . . . νικῶν δὲ οὐ νικᾷς τοσοῦτον ὅσον εἰ κτέ. 3, 155: ἤδη . . . αἱρέομεν Βαβυλῶνα. 6, 82: οὐκ αἱρέει τὸ Ἄργος. 6, 109: ἢν γὰρ σὺ γνώμῃ τῇ ἐμῇ προσθῇ, ἔστι τοι πατρίς τε ἐλευθέρη καὶ πόλις πρώτη τῶν ἐν τῇ Ἑλλάδι. 8, 102: Μαρδονίου δέ, ἤν τι πάθῃ, λόγος οὐδεὶς γίνεται· οὐδέ τι νικῶντες οἱ Ἕλληνες νικῶσι, δοῦλον σὸν ἀπολέσαντες.

AR. Eq. 127: ἐνταῦθ' ἔνεστιν, αὐτὸς ὡς ἀπόλλυται.

EUR. Phoen. 884–5: σύ τ' ὦ τάλαινα συγκατασκάπτῃ πόλι, | εἰ μὴ λόγοις τις τοῖς ἐμοῖσι πείσεται.

SOPH. Ph. 113: *αἱρεῖ τὰ τόξα ταῦτα τὴν Τροίαν μόνα* (97).

AESCHYL. Cho. 550: *κτείνω νιν, ὡς τοὔνειρον ἐννέπει τόδε.* P. V. 171: *ἀποσυλᾶται. Ibid.* 767: *ἦ πρὸς δάμαρτος ἐξανίσταται θρόνων;*

PIND. O. 8, 42: *Πέργαμος . . . ἁλίσκεται.* P. 4, 48–9: *τότε . . . ἐξανίσταντται.*

195. εἶμι.—In standard prose *εἶμι* in the indicative is future everywhere. In the optative, infinitive, and participle it is now future, now present. The subjunctive is future by virtue of its meaning.

Indicative as a future:

εἶμι . . . ἐπὶ τὸν τῶνδε ἔπαινον, THUC. 2, 36, 4; *I will proceed to the praise of these men.* **ἀλλ' εἶμι,** AR. Pax, 232; *Well, I am going.*

DEM. 16, 8: *ταύτην ἂν ἕλωσιν, ἴασ' ἐπὶ Μεσσήνην.* 20, 99: *εἶμι.* 23, 106: *οὐκ ἐπ' ἐκείνους ἴμεν καὶ δι' ἐκείνων ἀσθενῆ ποιεῖν αὐτὸν ζητήσομεν;*

PLATO, Protag. 335 C: *νῦν δὲ . . . ἐλθεῖν γάρ ποί με δεῖ . . . εἶμι.*

THUC. 2, 36, 4 (see above). 4, 85, 6: *ἀλλὰ καὶ οἷς ἂν ἐπίω, ἡσσόν τις ἐμοὶ πρόσεισι.*

AR. Pax, 232 (see above). Eccl. 933: *τάχα γὰρ εἶσιν ὡς ἐμέ.*

SOPH. Ph. 461: *νῦν δ' εἶμι πρὸς ναῦν.*

HOM. Od. 17, 277: *εἰ δ' ἐθέλεις, ἐπίμεινον, ἐγὼ δ' εἶμι προπάροιθεν.*

Il. 3, 410: *κεῖσε δ' ἐγὼν οὐκ εἶμι.*

Optative as a future:

ANTIPHON, 1, 11: *ἐπειδὴ τάχιστα αὐτοῖς ἀπηγγέλθη ὅτι ἐπεξίοιμι τοῦ πατρὸς τὸν φονέα.*

XEN. Hell. 5, 1, 34: *ἀλλ' ὁ Ἀγησίλαος καὶ τούτοις προεῖπε, τοῖς μέν, εἰ μὴ ἐκπέμψοιεν τοὺς Ἀργείους, τοῖς δέ, εἰ μὴ ἀπίοιεν ἐκ τῆς Κορίνθου, ὅτι πόλεμον ἐξοίσει ἐπ' αὐτούς.*

Infinitive as a future:

LYS. 25, 22: *τότ' ἤδη καὶ κατιέναι προσεδοκᾶτε καὶ παρὰ τῶν ἐχθρῶν λήψεσθαι δίκην.*

PLATO, Phaed. 103 D: *καὶ τὸ πῦρ γε αὖ προσιόντος τοῦ ψυχροῦ αὐτῷ ἢ ὑπεξιέναι* (SC. *δοκεῖ σοι*) *ἢ ἀπολεῖσθαι.*

XEN. An. 1, 3, 1: *οἱ γὰρ στρατιῶται οὐκ ἔφασαν ἰέναι τοῦ πρόσω.*

THUC. 4, 98, 4: *ἀπιέναι.* 5, 7, 3: *ἐπεξιέναι.* 5: *ἀπιέναι.* 6, 49, 4: *προσιέναι.*

Participle as a future:

PLATO, Protag. 335 C: *ἀνιστάμην ὡς ἀπιών.*

THUC. 3, 27, 2: *ὡς ἐπεξιὼν τοῖς Ἀθηναίοις.*

AR. Pax, 1182: *οὐ γὰρ ᾔδειν ἐξιών.*

196. *Optative, Infinitive, and Participle of* εἰμι *not future:*

ANDOC. 1, 39: ἰδὼν δὲ ταῦτ' ἔφη ἐπὶ Λαύριον ἰέναι (91).

PLATO, Cratyl. 401 D: σχεδόν τι αὖ οὗτοι καθ' Ἡράκλειτον ἂν ἡγοῖντο τα ὄντα ἰέναι τε πάντα καὶ μένειν οὐδέν.

XEN. An. 1, 3, 1: ὑπώπτευον γὰρ ἤδη ἐπὶ βασιλέα ἰέναι.

THUC. 5, 65, 2: ὁρῶν πρὸς χωρίον καρτερὸν ἰόντας σφᾶς.

197. *Indicative as a present:*

The use of εἶμι itself as present is poetical and late.

PLATO, Conv. 174 B: ἀγαθῶν ἐπὶ δαῖτας ἴασιν αὐτόματοι ἀγαθοί (PROV.).

HOM. Od. 4, 401: τῆμος ἄρ' ἐξ ἁλὸς εἶσι γέρων ἅλιος νημερτής.

Il. 2, 87: ἠύτε ἔθνεα εἶσι μελισσάων ἀδινάων.

198. PRESENT IN PASSIONATE QUESTIONS.—In passionate questions, the present is used as a form of exhortation.

τί οὖν οὐ διώκομεν ὡς τάχιστα; XEN. Cyr. 4, 1, 11; *Why, then, do we not pursue with all speed?*

XEN. Cyr. 4, 1, 11 (see above). 12: τί οὖν . . . οὐκ ἐλθὼν Κυαξάρῃ λέγεις ταῦτα;

EUR. Hipp. 1060: ὦ θεοί, τί δῆτα τοὐμὸν οὐ λύω στόμα;

199. HISTORICAL PRESENT.—The present tense is used far more frequently than in English as a lively representation of the past (historical present). Especially strange to us is the free use of the historical present in relative and dependent clauses generally, as these demand more reflection.[1]

τί ποιοῦσιν; . . . διεκαρτέρουν, LYCURG. 85; *What did they do?—They held out to the end.* πῶς οὖν ταῦτ' ἐποίησεν; μισθοῦται τουτονί, DEM. 18, 149; *How, then, did he do this? He hires this fellow.*

LYCURG. 85 (see above).

DEM. 18, 149 (see above). [53], 17: τηρήσας με . . . παίει τε πὺξ καὶ ἁρπάζει μέσον καὶ ὠθεῖ με εἰς τὰς λιθοτομίας, εἰ μή τινες προσιόντες, βοῶντός μου ἀκούσαντες, παρεγένοντο καὶ ἐβοήθησαν. (ὠθεῖ is an hist. pres. equivalent to an impf. *de conatu.*)

PLATO, Phaedo, 84 D: καὶ ὃς ἀκούσας ἐγέλασέ τε ἠρέμα καί φησι.

XEN. An. 1, 10, 1: ἐνταῦθα δὴ Κύρου ἀποτέμνεται ἡ κεφαλὴ καὶ ἡ χεὶρ ἡ δεξιά. βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ διώκων εἰσπίπτει εἰς τὸ Κύρειον στρατόπεδον· καὶ οἱ μὲν μετὰ Ἀριαίου οὐκέτι ἵστανται, ἀλλὰ φεύγουσι.

THUC. 1, 59, 1: αἱ δὲ τριάκοντα νῆες τῶν Ἀθηναίων ἀφικνοῦνται ἐς τὰ ἐπὶ

[1] On the conception of the ancients, see Ps.-Long. περὶ ὕψους, Rh. Gr. I, p. 275 (Sp.). Some statistics are given A. J. P. xiv, 106, and xvi, 259.

Θρᾴκης καὶ καταλαμβάνουσι τὴν Ποτείδαιαν καὶ τἆλλα ἀφεστηκότα. I, 91, 2: κελεύει. I, 91, 3: ἀποστέλλουσιν . . . πέμπει. 6, 57, 3: ἔτυπτον καὶ ἀποκτείνουσιν αὐτόν. 7, 51, 2 (*ter*). 8, 10, 3: καταδιώκουσιν . . . ἀπολλύασι . . . ὁρμίζουσι. 8, 25, 3 (*bis*). 8, 25, 4. 8, 55, 3 (*ter*).

HDT. 1, 43: ἀκοντίζων τὸν ὗν, τοῦ μὲν ἁμαρτάνει, τυγχάνει δὲ τοῦ Κροίσου παιδός. 45: κατοικτίρει . . . λέγει. 107: διδοῖ (*bis*). 3, 4: ὃς αἱρέει μιν ἐν Λυκίῃ, ἑλὼν δὲ οὐκ ἀνήγαγε ἐς Αἴγυπτον. 3, 53: ἵνα μή σφι Περίανδρος ἐς τὴν χώρην ἀπίκηται, κτείνουσι τὸν νεηνίσκον. 5, 11: αἰτέει . . . αἱρέεται . . . αἰτέει.

AR. Pl. 676: ἔπειτ' ἀναβλέψας ὁρῶ τὸν ἱερέα.

EUR. H. F. 252: ὦ γῆς λοχεύμαθ' οὓς Ἄρης σπείρει ποτέ. I. T. 16: εἰς ἔμπυρ' ἦλθε (sc. Ἀγαμέμνων), καὶ λέγει Κάλχας τάδε.

SOPH. El. 424–5: τοιαῦτά του παρόντος, ἡνίχ' Ἡλίῳ | δείκνυσι τοὔναρ, ἔκλυον ἐξηγουμένου. *Ibid.* 679: τἀληθὲς εἰπέ, τῷ τρόπῳ διόλλυται; O. T. 779–80: ἀνὴρ γὰρ ἐν δείπνοις μ' ὑπερπλησθεὶς μέθῃ | καλεῖ παρ' οἶνῳ, πλαστὸς ὡς εἴην πατρί. *Ibid.* 787: πορεύομαι. *Ibid.* 798: ἵκνοῦμαι. *Ibid.* 807: παίω . . . ὡς ὁρᾷ. *Ibid.* 812: ἐκκυλίνδεται. *Ibid.* 813: κτείνω.

AESCHYL. P. V. 228–31: ὅπως τάχιστα τὸν πατρῷον ἐς θρόνον | καθέζετ', εὐθὺς δαίμοσιν νέμει γέρα | . . . καὶ διεστοιχίζετο | ἀρχήν.

200. This use of the present belongs to the original stock of our family of languages. It antedates the differentiation into imperf. and aorist. Being a familiar form, it is set down as a mark of simplicity (ἀφέλεια) of style. By reason, therefore, both of its liveliness and its familiar tone it is foreign to the leisurely and dignified unfolding of the epos, and is not found in Homer, whereas it is very common in the rhetorical Vergil, as it is very common in the Attic orators. Nor is it used to any extent, if at all, in the statuesque Pindaric ode, whereas it is frequent in the Attic drama, which seems to have introduced it to higher literature.

201. ANNALISTIC OR NOTE-BOOK PRESENT.—Akin to the Historical Present, and not always to be distinguished from it, is the Annalistic Present, Note-book Present, or Present of Registration, which transfers a record or register to the historical page. So especially in dates of births, deaths, and accessions.

Δαρείου καὶ Παρυσάτιδος γίγνονται παῖδες δύο, XEN. An. 1, 1, 1; *To* (*of*) *Darius and Parysatis are born two sons.* **Κυαξάρης μὲν . . . τελευτᾷ, ἐκδέκεται δὲ Ἀστυάγης . . . τὴν βασιληίην,** HDT. 1, 106; *Cyaxares dies and Astyages succeeds to the throne.* **τούτου δὲ κελεὸς γίγνεται,** AR. Ach. 48.

202. PRESENT OF UNITY OF TIME.—The present is used in Greek of actions that are continued from the past into the present, especially with designations of time. The English translation is often the progressive perfect.

οἰκῶ ἐνταῦθ' ἐκ μειρακίου, DEM. [47], 53; *I have been living there from a boy.* **κεῖνον γάρ, οὐδέν' ἄλλον, ἰχνεύω πάλαι,** SOPH. Ai. 20; *For he it is, none other, I've been tracking long.*

DEM. 21, 59: *πάντα τὸν μετὰ ταῦτα χρόνον διδάσκει τοὺς χορούς.* [33], 4: *οὔπω δ' ἔτη ἐστὶν ἑπτά, ἀφ' οὗ τὸ μὲν πλεῖν καταλέλυκα, μέτρια δ' ἔχων τούτοις πειρῶμαι ναυτικοῖς ἐργάζεσθαι.* [47], 53 (see above).

LYS. 17, 9: *οὔτε νεωστὶ ταῦτα τὰ χρήματα ἀξιοῦμεν ἡμέτερα εἶναι.*

PLATO, Conv. 172 C: *ἀφ' οὗ δ' ἐγὼ Σωκράτει συνδιατρίβω . . . οὐδέπω τρία ἔτη ἐστίν.* Phaedo, 84 D: *πάλαι . . . προωθεῖ καὶ κελεύει.*

HDT. 3, 49: *νῦν δὲ αἰεὶ ἐπείτε ἔκτισαν τὴν νῆσον, εἰσὶ ἀλλήλοισι διάφοροι.* 7, 102: *τῇ Ἑλλάδι πενίη . . . αἰεί κοτε σύντροφός ἐστι.* 8, 62: *κομιεύμεθα ἐς Σῖριν τὴν ἐν Ἰταλίῃ, ἥ περ ἡμετέρη τέ ἐστι ἐκ παλαιοῦ ἔτι καὶ κτέ.*

AR. Ach. 17: *ἐξ ὅτου 'γὼ ῥύπτομαι* (146). Vesp. 317: *τήκομαι μὲν πάλαι.* *Ibid.* 320: *βούλομαί γε πάλαι.*

EUR. H. F. 702–3: *χρόνος γὰρ ἤδη δαρὸς ἐξ ὅτου πέπλοις | κοσμεῖσθε σῶμα.*

SOPH. Ai. 20 (see above).

HOM. Od. 13, 377: *οἳ δή τοι τρίετες μέγαρον κάτα κοιρανέουσιν.*

Il. 1, 553: *καὶ λίην σε πάρος γ' οὔτ' εἶρομαι οὔτε μεταλλῶ.*

So in the other moods of continuance:

LYS. 17, 8: *ἴσασιν ἡμᾶς ἤδη τρία ἔτη ἀμφισβητοῦντας.*

HDT. 8, 41: *αὕτη δ' ἡ μελιτύεσσα ἐν τῷ πρόσθε αἰεὶ χρόνῳ ἀναισιμουμένη τότε ἦν ἄψαυστος.*

AR. Vesp. 1074: *ῥᾳδίως ἐγὼ διδάξω, κἂν ἄμουσος ᾖ τὸ πρίν, Readily will I teach him e'en if he have been untrained before.*

203. PERFECT OF UNITY OF TIME.—This does not exclude the use of the perfect.

τὰ . . . Σφηττοῖ ἤδη τρία ἔτη μεμίσθωκα, LYS. 17, 5; *I have let the Sphettian property now three years.*

LYS. 9, 4: *ἀφικόμενος προπέρυσιν εἰς τὴν πόλιν, οὔπω δύο μῆνας ἐπιδεδημηκὼς κατελέγην στρατιώτης.* 17, 5 (see above).

204. PRESENT FOR PERFECT.—The present tense of a number of verbs that involve unity of character or persistence of result, is often translated by the English perfect. **νικῶ,** *I am victorious, I have conquered;* **ἥκω,** *I am here, I have arrived;* **οἴχομαι,** *I am off, I am gone;* **ἀκούω,** *I hear* or *have heard;* **πυνθάνομαι,** *I learn* or *have learned.* **στέρομαι,** *I am deprived,* and so all verbs of privation.

νῦν δ' ἑτέρου πολέμου καιρὸς ἥκει τις, DEM. 3, 6. **νικῶμεν . . . βασιλέα,**

XEN. An. 2, 1, 4; *We are victorious over (have conquered) the king.* **ἐκεῖνο ἀκήκοας; . . . καὶ τοῦτό γ', ἔφη, ἀκούω,** Mem. 3. 5, 26. **στερόμεθα ἐπιστήμης,** PLATO, Theaet. 196 E; *We are deprived of, have to go without, science.*

DEM. 3, 6 (see above). 4, 24: *πρότερόν ποτ' ἀκούω ξενικὸν τρέφειν ἐν Κορίνθῳ τὴν πόλιν,* but 19, 221: *καὶ γὰρ ταῦτ' ἀκήκο' αὐτὸν λέγειν.*

ANTIPHON. Cf. 3 δ 9: *εἰ δὲ αὐθέντης ἐκ τῶν λεγομένων ἐπιδείκνυται, οὐχ ἡμεῖς αὐτῷ οἱ λέγοντες αἴτιοί ἐσμεν, ἀλλ' ἡ πρᾶξις τῶν ἔργων.*

PLATO, Gorg. 503 C: *Θεμιστοκλέα οὐκ ἀκούεις ἄνδρα ἀγαθὸν γεγονότα;* Theaet. 142 B: *χαλεπῶς μὲν γὰρ ἔχει καὶ ὑπὸ τραυμάτων τινῶν, μᾶλλον μὴν αὐτὸν αἱρεῖ τὸ γεγονὸς νόσημα ἐν τῷ στρατεύματι. Ibid.* 196 E (see above).

XEN. An. 2, 1, 4 (see above). Mem. 3, 5, 26 (see above).

THUC. 1, 70, 7: *ἃ μὲν ἂν ἐπινοήσαντες μὴ ἐξέλθωσιν, οἰκεῖα στέρεσθαι ἡγοῦνται, "In failing to attain an object, they consider that they have lost" (are suffering the loss of) "what was really their own."*—Morris.

HDT. 7, 53: *ὡς γὰρ ἐγὼ πυνθάνομαι, ἐπ' ἄνδρας στρατευόμεθα ἀγαθούς.*

EUR. Hel. 134: *οἴχεται θανοῦσα δή.*

SOPH. El. 1326: *ὦ πλεῖστα μῶροι καὶ φρενῶν τητώμενοι.* Ph. 414: *ἀλλ' ἦ χοὗτος οἴχεται θανών;*

PIND. P. 6, 22–3: *ὀρφανιζομένῳ | Πηλεΐδᾳ.*

HOM. Od. 1, 298: *ἦ οὐκ ἀίεις, οἷον κλέος ἔλλαβε δῖος Ὀρέστης;* 2, 118: *οἳ οὔ πώ τιν' ἀκούομεν.* 3, 86–8: *ἄλλους μὲν γὰρ πάντας, ὅσοι Τρωσὶν πολέμιζον, | πευθόμεθ', ἠχι ἕκαστος ἀπώλετο λυγρῷ ὀλέθρῳ· | κείνου δ' αὖ καὶ ὄλεθρον ἀπευθέα θῆκε Κρονίων.*

Imperfect Tense[1]

205. The imperfect tense denotes continuance in the past. It is the tense of evolution, of vision.

τὸ παιδίον ἐβόα, LYS. 1, 11; *The baby was squalling, began to squall, squalled.*

206. IMPERFECT WITH ADVERB OF RAPIDITY.—The continuance is in the mind of the narrator; it has nothing to do with the absolute duration of the action. The aorist is the rule with the expression of definite numbers (see **208**), and it is not at all inconsistent with the nature of the imperfect tense that it should be accompanied by an adverb expressing the notion of rapidity.

εὐθὺς ἐχώρει ἐπὶ τὴν Ἀρκαδίαν, XEN. Hell. 6, 5, 12; *Forthwith he proceeded on his way to Arcadia.*

LYS. 1, 17: *εὐθέως ἐταραττόμην.* 8, 15: *εὐθὺς . . . ἐβάδιζε.* 9, 4: *ὑπετοπού-*

[1] See B. L. G., A. J. P. iv (1883), 158–65; C. W. E. Miller, A. J. P. xvi (1895), 139–185.

μην εὐθέως. 13, 35: εὐθέως κρίσιν τοις ἀνδράσι τούτοις ἐποίουν ἐν τῇ βουλῇ. 21, 3: εὐθὺς ἐγυμνασιάρχουν.

XEN. An. 3, 4, 27: οἱ δὲ πολέμιοι ταχὺ ἀπεπήδων. Hell. 6, 5, 12 (see above).

THUC. 3, 49, 2: τριήρη εὐθὺς ἄλλην ἀπέστελλον, *They despatched (were for despatching) another trireme at once.* 3, 106, 1: ἐβοήθουν κατὰ τάχος. 3, 109, 3: διὰ τάχους ἔθαπτον. 3, 111, 1: θᾶσσον ἀπεχώρουν. 5, 21, 1: εὐθὺς . . . ἀφίεσαν. 5, 21, 3: κατὰ τάχος ἐπορεύετο. 6, 69, 1: ἐπῆγε τὸ στρατόπεδον εὐθύς . . . ἀναλαβόντες τὰ ὅπλα εὐθὺς ἀντεπῆσαν. 7, 29, 1: εὐθὺς ἀπέπεμπον. 7, 69, 1: ἀντεπλήρουν τὰς ναῦς εὐθύς. 7, 84, 3: εὐθὺς διεφθείροντο. 8, 12, 3: διὰ τάχους τὸν πλοῦν ἐποιοῦντο.

HDT. 1, 79: ἐποίεε κατὰ τάχος.

AR. Nub. 1357: ὁ δ' εὐθέως . . . ἔφασκε. Vesp. 355: ἴεις σαυτὸν κατὰ τοῦ τείχους ταχέως.

PIND. P. 9, 38–9: μῆτιν ἐὰν | εὐθὺς ἀμείβετο.

HOM. Od. 9, 179: οἱ δ' αἶψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθίζον.

Il. 2, 52: τοὶ δ' ἠγείροντο μάλ' ὦκα.

207. DESCRIPTIVE IMPERFECT.—The imperfect is employed to represent manners, customs, situations, to describe and to particularize.

ἧς (sc. τῆς βουλῆς) ἐπιστατούσης οὐ δικῶν οὐδ' ἐγκλημάτων οὐδ' εἰσφορῶν οὐδὲ πενίας οὐδὲ πολέμων ἡ πόλις ἔγεμεν, ἀλλὰ καὶ πρὸς ἀλλήλους ἡσυχίαν εἶχον καὶ πρὸς τοὺς ἄλλους ἅπαντας εἰρήνην ἦγον. παρεῖχον . . . διῆγον . . . ἐποίουν . . . ἐδοκίμαζον, ISOC. 7, 51–3, a description of the good old times. ἡ δὲ γυνὴ τοῦ βασιλέος αὐτὴ τὰ σιτία σφι ἔπεσσε, HDT. 8, 137: *The queen herself would cook them their food.* τῶν δὲ πολεμίων, ἐπεὶ φῶς ἐγένετο, οἱ μὲν ἐθαύμαζον τὰ δρώμενα, οἱ δ' ἐγίγνωσκον ἤδη, οἱ δ' ἤγγελλον, οἱ δ' ἐβόων, οἱ δ' ἔλυον ἵππους, and so on to the number of 16 imperfects, XEN. Cyr. 4, 2, 28. προηγόρει δὲ αὐτῶν Θηραμένης, Hell. 2, 2, 22; *Theramenes was their spokesman.*

ISOC. 7, 51–3 (see above).

LYS. 12, 8–9: ἐγὼ δὲ Πείσωνα μὲν ἠρώτων εἰ βούλοιτό με σῶσαι χρήματα λαβών· ὁ δ' ἔφασκεν, εἰ πολλὰ εἴη.

PLATO, Theaet. 143 A: καὶ ὁσάκις Ἀθήναζε ἀφικοίμην, ἐπανηρώτων τὸν Σωκράτη ὃ μὴ ἐμεμνήμην, καὶ δεῦρο ἐλθὼν ἐπηνωρθούμην.

XEN. Cyr. 4, 2, 28 (see above). Hell. 2, 2, 22 (see above). *Ibid.* 2, 4, 33: ἠκόντιζον, ἔβαλλον, ἐτόξευον, ἐσφενδόνων. *Ibid.* 4, 3, 19: ἐωθοῦντο, ἐμάχοντο, ἀπέκτεινον, ἀπέθνησκον. *Ibid.* 6, 4, 36: εἶχετο τοῦ ῥόπτρου, ἕως ἀπέθανεν ὁ ἀνήρ. *Ibid.* 7, 2, 6–8. (In the spirited account of the fight the imperfect outnumbers the aorist 5 to 1.)

THUC. 3, 81, 3: ὡς ἑώρων τὰ γιγνόμενα, διέφθειρον αὐτοῦ ἐν τῷ ἱερῷ

ἀλλήλους καὶ ἐκ τῶν δένδρων τινὲς ἀπήγχοντο, οἱ δ' ὡς ἕκαστοι ἐδύναντο ἀνηλοῦντο.

HDT. 7, 173: *ἐστρατήγεε δὲ Λακεδαιμονίων . . . Εὐαίνετος.* 8, 137 (see above).

AR. Ach. 185: *ἐγὼ δ' ἔφευγον· οἱ δ' ἐδίωκον κἀβόων.* Eq. 46–8: *οὗτος καταγνοὺς τοῦ γέροντος τοὺς τρόπους, | . . . | ἤκαλλ', ἐθώπευ', ἐκολάκευ', ἐξηπάτα.* Av. 1282: *ἐκόμων, ἐπείνων, ἐρρύπων, ἐσωκράτων.*

EUR. Hipp. 1194–8: *ἐπῆγε . . . εἰπόμεσθα . . . εἰσεβάλλομεν.*

SOPH. Ai. 298–300: *ηὐχένιζε . . . ἔσφαζε κἀῤῥάχιζε . . . ἠκίζεθ'.*

AESCHYL. Pers. 416–26: *ἔθρανον . . . ἔθεινον . . . ὑπτιοῦτο . . . ἐπλήθυον . . . ἠρέσσετο . . . ἔπαιον, ἐρράχιζον.*

PIND. P. 4, 240–1: *ὤρεγον χεῖρας . . . ἔρεπτον . . . ἀγαπάζοντ(ο).*

HOM. Od. 1, 110–2: *οἱ μὲν ἄρ' οἶνον ἔμισγον . . . οἱ δ(ὲ) . . . τραπέζας νίζον καὶ πρότιθεν, τοὶ δὲ κρέα πολλὰ δατεῦντο.*

Il. 1, 249: *τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδή.*

208. IMPERFECT WITH DEFINITE NUMBERS.—With definite numbers, the aorist is employed (see **243**), but when there is a notion of interruption or of continuance into another stage (overlapping), the imperfect is used.

ταῦτα δ' ἐποίει τέτταρας ἡμέρας, XEN. Hell. 2, 1, 24; *He kept this up four days* (but on the fifth, **ἐπεὶ ἦν ἡμέρα πέμπτη,** § 27). **καταβὰς δὲ κάτω ἐς τὸ κατάγαιον οἴκημα διαιτᾶτο ἐπ' ἔτεα τρία· . . . τετάρτῳ δὲ ἔτεϊ ἐφάνη τοῖσι Θρήιξι,** HDT. 4, 95; *He went down into the underground room and lived there for three years, but in the fourth he appeared to the Thracians.*

DEM. 19, 78: *τέτταρας μῆνας ὅλους ἐσῴζονθ' οἱ Φωκεῖς τοὺς ὕστερον, ἡ δὲ τούτου ψευδολογία μετὰ ταῦθ' ὕστερον αὐτοὺς ἀπώλεσεν.*

XEN. Hell. 2, 1, 24 (see above). *Ibid.* 2, 2, 16–7: *διέτριβε παρὰ Λυσάνδρῳ τρεῖς μῆνας καὶ πλέον . . . ἐπεὶ δὲ ἦκε τετάρτῳ μηνί, ἀπήγγειλεν κτέ.*

THUC. 4, 69, 3: *καὶ ταύτην μὲν τὴν ἡμέραν ὅλην εἰργάζοντο· τῇ δ' ὑστεραίᾳ περὶ δείλην τὸ τεῖχος ὅσον οὐκ ἀπετετέλεστο, καὶ οἱ ἐν τῇ Νισαίᾳ δείσαντες . . . ξυνέβησαν τοῖς Ἀθηναίοις.*

HDT. 1, 18–9: *ἐπολέμεε ἔτεα ἕνδεκα . . . τῷ δὲ δυωδεκάτῳ ἔτεϊ . . . συνηνείχθη τι τοιόνδε γενέσθαι πρῆγμα.* 4, 95 (see above). 4, 158: *τοῦτον οἴκεον τὸν χῶρον ἐξ ἔτεα· ἑβδόμῳ δέ σφεας ἔτεϊ . . . οἱ Λιβύες . . . ἀνέγνωσαν ἐκλιπεῖν.* 7, 191: *ἡμέρας γὰρ δὴ ἐχείμαζε τρεῖς· τέλος δὲ ἔντομά τε ποιεῦντες καὶ καταείδοντες γόησι οἱ Μάγοι τῷ ἀνέμῳ . . . ἔπαυσαν τετάρτῃ ἡμέρῃ.*

AR. Thesm. 502–3: *ἑτέραν δ' ἐγῷδ' ἣ 'φασκεν ὠδίνειν γυνὴ | δέχ' ἡμέρας, ἕως ἐπρίατο παιδίον.*

HOM. Od. 2, 106 sqq. 3, 118 sq. 304 sqq. 4, 360 sqq. 5, 278 sq. 388 sqq. 7, 253 sq. 259 sqq. 267 sqq. 9, 74 sqq. 9, 82 sqq. 10, 80 sq. 142 sqq. 14, 240 sqq. 250 sqq. 285 sqq.

Il. 9, 470 sqq. 21, 45 sqq.

209. The above succession of imperfect and aorist is the type, but there are variations.

ἡμέρας μὲν πέντε ἡσύχαζον, τῇ δ' ἕκτῃ ἐτάσσοντο ἀμφότεροι ὡς ἐς μάχην, THUC. 3, 107, 3; *Five days they kept quiet, but on the sixth both parties began to draw up as for battle.*

THUC. 3, 107, 3 (see above).

HDT. 7, 20: *ἐπὶ μὲν τέσσερα ἔτεα πλήρεα παραρτέετο στρατιήν τε καὶ . . ., πέμπτῳ δὲ ἔτεϊ ἀνομένῳ ἐστρατηλάτεε χειρὶ μεγάλῃ πλήθεος.*

HOM. Od. 10, 28 sqq.: *ἐννῆμαρ μὲν ὁμῶς πλέομεν νύκτας τε καὶ ἦμαρ, | τῇ δεκάτῃ δ' ἤδη ἀνεφαίνετο πατρὶς ἄρουρα, | καὶ δὴ πυρπολέοντας ἐλεύσσομεν ἐγγὺς ἐόντας· | ἔνθ' ἐμὲ μὲν γλυκὺς ὕπνος ἐπήλυθε κεκμηῶτα.* (Only an apparent exception. The action is interrupted by the *ἐπήλυθε*.)

Il. 6, 174–6: *ἐννῆμαρ ξείνισσε καὶ ἐννέα βοῦς ἱέρευσεν. | ἀλλ' ὅτε δὴ δεκάτη ἐφάνη ῥοδοδάκτυλος ἠώς, | καὶ τότε μιν ἐρέεινε καὶ ἤτεε σῆμα ἰδέσθαι.* (Aorist followed by imperfect.)

210. When the imperfect alone is used, the definite statement is an afterthought, or, at all events, the matter is not fully disposed of by the narrator.

καὶ ᾤκει ἐν Μεγάροις πλείω ἢ πέντε ἔτη, LYC. 21; *He lived at Megara more than five years.*

LYC. 21 (see above).

ISAE. 5, 7: *ἐκέκτητο* (plpf. = ipf.) *ἕκαστος δώδεκα ἔτη ἃ ἔλαχε.*

LYS. 21, 2: *τὸν δὲ μεταξὺ χρόνον ἐτριηράρχουν ἑπτὰ ἔτη.*

211. IMPERFECT AND AORIST INTERWOVEN. — The two tenses are often so combined that the general statement is given by the aorist and the details of the action by the imperfect, or the situation is described by the imperfect and isolated points presented by the aorist.[1]

[Σωκράτης] τὸ φάρμακον ἔπιεν . . . πῶς ἐτελεύτα; PLATO, Phaedo, 57 A; *Socrates drank the poison. How did he die?* (Describe the closing scenes.) **οὐκ ἐξήρκεσε δ' αὐτοῖς ταῦτ' ἐξαμαρτεῖν, ἀλλὰ περὶ τοὺς αὐτοὺς χρόνους ἐπόρθουν μὲν τὴν ἤπειρον, ὕβριζον δὲ τὰς νήσους, ἀνῄρουν δὲ . . . καὶ . . . καθίστασαν, ἐλυμαίνοντο δὲ τὴν Πελοπόννησον καὶ μεστὴν στάσεων καὶ πολέμων ἐποίησαν. ἐπὶ ποίαν γὰρ τῶν πόλεων οὐκ ἐστράτευσαν; ἢ περὶ τίνας αὐτῶν οὐκ ἐξήμαρτον; οὐκ Ἠλείων μὲν μέρος τι τῆς χώρας ἀφείλοντο, τὴν δὲ γῆν τὴν Κορινθίων ἔτεμον, . . . διῴκισαν, . . . ἐξεπολιόρκησαν, . . . εἰσέβαλον, οὐδὲν δ' ἐπαύσαντο τοὺς μὲν ἄλλους κακῶς ποιοῦντες, αὑτοῖς δὲ τὴν ἧτταν τὴν ἐν Λεύκτροις παρασκευάζοντες;** ISOC. 8, 99–100.

[1] See also B. L. G., A. J. P. xiv (1893), 104–6.

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Isoc. 5, 53–4: *οὐ γὰρ ἔφθασαν τῶν ἐχθρῶν κρατήσαντες καὶ πάντων ἀμελήσαντες ἠνώχλουν μὲν . . . ἐτόλμων . . . ἠπείλουν . . . ἀπεστέρουν . . . ἐπόρθουν . . . ἐξέπεμπον . . . τελευτῶντες δὲ πρὸς Φωκέας πόλεμον ἐξήνεγκαν.* 5, 87: *ἔσχε γὰρ διττὰς ἐπιθυμίας . . . προῃρεῖτο γὰρ βασιλεῖ τε πολεμεῖν καὶ τοὺς ἑταίρους . . . καταγαγεῖν.* 8, 99–100 (see above).

Plato, Phaedo, 57 A (see above).

Xen. Hell. 2, 3, 55–6: *ὡς δὲ ταῦτα εἶπεν, εἶλκε μὲν ἀπὸ τοῦ βωμοῦ ὁ Σάτυρος, εἶλκον δὲ οἱ ὑπηρέται. ὁ δὲ Θηραμένης . . . ἐπεκάλεῖτο . . . . ἡ δὲ βουλὴ ἡσυχίαν εἶχεν . . . . οἱ δ' ἀπήγαγον τὸν ἄνδρα κτέ.*

Thuc. 3, 22 (a number of examples of shifting tenses). 4, 119, 1–3: *ταῦτα ξυνέθεντο καὶ ὤμοσαν Λακεδαιμόνιοι καὶ οἱ ξύμμαχοι Ἀθηναίοις καὶ τοῖς ξυμμάχοις . . . ξυνετίθεντο δὲ καὶ ἐσπένδοντο Λακεδαιμονίων μὲν οἵδε . . . ἡ μὲν δὴ ἐκεχειρία αὕτη ἐγένετο, καὶ ξυνῆσαν ἐν αὐτῇ περὶ τῶν μειζόνων σπονδῶν διὰ παντὸς ἐς λόγους.*

Hdt. 2, 162: *τῶν τις Αἰγυπτίων ὄπισθε στὰς περιέθηκέ οἱ κυνέην, καὶ περιτιθεὶς ἔφη ἐπὶ βασιληίῃ περιτιθέναι.* 3, 123: *ταῦτα ἀκούσας Πολυκράτης ἥσθη τε καὶ ἐβούλετο.*

Hom. Od. 10, 352–67: A string of imperfects followed by a string of aorists.

212. Interchange of Imperfect and Aorist.—An actual interchange of tenses is not to be admitted except in the case of a few old preterites, such as **ἦν** and **ἔφην**. In the earliest period the typical difference is held fast. The apparent exceptions, then, may be accounted for by undifferentiated forms, by mistaken meanings, by the distributive or intensive use of the imperfect. So **ἔφην**=**ἔφησα,** but in **ἔπεμπον** the thoughts follow the motion,[1] and **ἐκέλευον** is "I gave orders," "urged."

ὁ Κροῖσος ἔπεμπε ἐς Σπάρτην ἀγγέλους . . . οἱ δὲ ἐλθόντες ἔλεγον "ἔπεμψε ἡμέας Κροῖσος κτέ.", Hdt. 1, 69.

Antiph. 6, 27: *εἰ μὲν ἐγὼ τούτων προκαλουμένων μὴ ἠθέλησα τοὺς παραγενομένους ἀποφῆναι, ἢ θεράποντας ἐξαιτοῦσι μὴ ἤθελον ἐκδιδόναι . . . αὐτὰ ἂν ταῦτα μέγιστα τεκμήρια κατ' ἐμοῦ ἐποιοῦντο ὅτι ἀληθὴς ἦν ἡ αἰτία.*

Thuc. 2, 71, 2–3: *Παυσανίας γὰρ . . . ἀπεδίδου Πλαταιεῦσι γῆν καὶ πόλιν τὴν σφετέραν ἔχοντας αὐτονόμους οἰκεῖν κτέ. τάδε μὲν ἡμῖν πατέρες οἱ ὑμέτεροι ἔδοσαν κτέ.* 3, 58, 5: *Παυσανίας μὲν γὰρ ἔθαπτεν αὐτοὺς νομίζων ἐν γῇ τε φιλίᾳ τιθέναι καὶ παρ' ἀνδράσι τοιούτοις κτέ.* 7, 20, 1–2: *περί τε Πελοπόννησον ναῦς τριάκοντα ἔστειλαν καὶ Χαρικλέα τὸν Ἀπολλοδώρου ἄρχοντα, . . . καὶ τὸν Δημοσθένη ἐς τὴν Σικελίαν, ὥσπερ ἔμελλον, ἀπέστελλον.*

Hdt. 1, 69 (see above). 3, 41: *διζήμενος δὲ εὗρισκε τόδε.* 8, 136: *Μαρδόνιος δὲ . . . μετὰ ταῦτα ἔπεμψε ἄγγελον ἐς Ἀθήνας Ἀλέξανδρον τὸν Ἀμύντεω*

[1] See B. L. G. on Pind. P. 4, 114.

. . ., ἅμα μὲν ὅτι . . . ἅμα τε ὁ Μαρδόνιος πυθόμενος ὅτι πρόξεινός τε εἴη καὶ εὐεργέτης ὁ Ἀλέξανδρος ἔπεμπε. . . . τοῖσι δὴ πειθόμενος ἔπεμπε.

EUR. Or. 552: πατὴρ μὲν ἐφύτευσέν με, σὴ δ' ἔτικτε παῖς.

PIND. See B. L. G. on P. 4, 114 and 247, and on P. 5, 76: μοῖρά τις ἄγεν as compared with *ibid.* 87: τοὺς Ἀριστοτέλης ἄγαγε. O. 6, 41, on ἔτικτε.

HOM. Od. 4, 5: τὴν μὲν Ἀχιλλῆος ῥηξήνορος υἱέι πέμπεν. *Ibid.* 8: τὴν ἄρ' ὅ γ' ἔνθ' ἵπποισι καὶ ἅρμασι πέμπε νέεσθαι.

Il. 2, 42 sqq.: ἕζετο δ' ὀρθωθείς, μαλακὸν δ' ἔνδυνε χιτῶνα, | καλὸν νηγάτεον, περὶ δὲ μέγα βάλλετο φᾶρος· | ποσσὶ δ' ὕπο λιπαροῖσιν ἐδήσατο καλὰ πέδιλα· | ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον, κτέ. 6, 192–3: αὐτοῦ μιν κατέρυκε, δίδου δ' ὅ γε θυγατέρα ἣν, | δῶκε δέ οἱ τιμῆς βασιληίδος ἥμισυ πάσης. 7, 303–5: ὡς ἄρα φωνήσας δῶκε ξίφος ἀργυρόηλον . . . Αἴας δὲ ζωστῆρα δίδου φοίνικι φαεινόν.

213. IMPERFECT OF ENDEAVOR.—The imperfect is used of attempted and interrupted, of intended and expected actions.[1]

ἃ (sc. **τὰ πατρῷα**) **πάντ' ἐμὰ ἐγίγνετο,** DEM. 39, 6; *All of which* (i. e. *my father's estate*) *was going to be mine.* **τὸ χωρίον ἐπώλει,** ISAE. 2, 28; *He was for selling the piece of ground.* **οὐ παίδων ἕνεκα ἐγάμει,** ISAE. 6, 24; *It was not for the sake of children that he wanted to marry.* **ἀπωλλύμην** (= **ἤδη ἀπολούμενος**), ANTIPHON, 2 β 3; *I knew* (*expected*) *that I was going to be ruined.*

DEM. 19, 46: καὶ ὑμεῖς ἐγελᾶτε, *And you started to laugh.* 39, 6 (see above). [49], 2: σφαλέντος μὲν τούτου ἀπώλλυτο καὶ τῷ πατρὶ τῷ ἐμῷ τὸ συμβόλαιον. 54, 33: τούτῳ δὲ μὴ παρασχομένῳ τούτους μάρτυρας ἦν (= ἔμελλεν ἔσεσθαι) δήπου λόγος οὐδείς, ἀλλ' ἡλωκέναι παραχρῆμ' ὑπῆρχε σιωπῇ.

ISAE. 2, 28 (see above). 5, 44: ἐγίγνετο. 6, 24 (see above).

ISOC. 5, 48: μὴ κατορθώσαντες μὲν εὐθὺς ἀπώλλυντο. 10, 36: ὁ μὲν τὸν δῆμον καθίστη κύριον τῆς πολιτείας, οἱ δὲ μόνον αὐτὸν ἄρχειν ἠξίουν.

LYS. 7, 32: ταῦτα δὲ πράξας . . . ἐκέρδαινον μὲν οὐδέν, ἐμαυτὸν δ' εἰς κίνδυνον καθίστην.

ANTIPHON, 2 β 3 (see above). 2 β 9: ἁλοὺς μὲν γὰρ . . . τῆς μὲν οὐσίας ἤδη ἐκστησόμενος, τοῦ δὲ σώματος καὶ τῆς πόλεως οὐκ ἀπεστερούμην.

PLATO, Phaedr. 230 A: ἀτάρ, ὦ ἑταῖρε, . . . ἆρ' οὐ τόδε ἦν τὸ δένδρον, ἐφ' ὅπερ ἦγες ἡμᾶς; *But, my friend, isn't this the tree to which you were going to, wanted to, started out to, take us?*

[1] Pliny, H. N., Praef. 26, explains the "artistic" ἐποίει as a manner of conative imperfect ("*Apelles faciebat* aut *Polyclitus*, tamquam inchoata semper arte et imperfecta"), but Urlichs showed long ago (1857) that the aorist outnumbered the imperfect in the olden time, and Löwy (Inschriften gr. Bildhauer xiii) has counted 260 aorists against 87 imperfects. The imperfect does not appear in the ISS of the IV. century, and becomes more common only in the imperial time (47 imperfects to 18 aorists). ἐποίησε "he made," ἐποίει "he was the maker."

Xen. Cyr. 5, 5, 22: *οὐκοῦν τούτου τυχὼν παρὰ σοῦ οὐδὲν ἧνυτον, εἰ μὴ τούτους πείσαιμι.* Hell. 1, 7, 7: *τοιαῦτα λέγοντες ἔπειθον τὸν δῆμον . . . ἔδοξε δὲ ἀναβαλέσθαι εἰς ἑτέραν ἐκκλησίαν.*

Thuc. 4, 68, 5: *ἀσφάλεια δὲ αὐτοῖς μᾶλλον ἐγίγνετο τῆς ἀνοίξεως.*

Hdt. 1, 68: *ἐμισθοῦτο παρ' οὐκ ἐκδιδόντος τὴν αὐλήν.* 3, 139: *ἐπεθύμησε τῆς χλανίδος καὶ αὐτὴν προσελθὼν ὠνέετο. ὁ δὲ Συλοσῶν . . . λέγει "ἐγὼ ταύτην πωλέω μὲν οὐδενὸς χρήματος, δίδωμι δὲ ἄλλως."* 8, 60: *παρεόντων γὰρ τῶν συμμάχων οὐκ ἔφερέ οἱ κύσμον οὐδένα κατηγορέειν.* 8, 63: *ἀπολιπόντων γὰρ Ἀθηναίων οὐκέτι ἐγίνοντο ἀξιόμαχοι οἱ λοιποί.*

Ar. Vesp. 116–7: *ἀνέπειθεν αὐτὸν μὴ φορεῖν τριβώνιον | μηδ' ἐξιέναι θύραζ'· ὁ δ' οὐκ ἐπείθετο.*

Eur. H. F. 465: *ἀμφέβαλλε (= ἔμελλεν ἀμφιβαλεῖν).* I. T. 26–9: *ἐλθοῦσα δ' Αὐλίδ' ἡ τάλαιν' ὑπὲρ πυρᾶς | μεταρσία ληφθεῖσ' ἐκαινόμην ξίφει· | ἀλλ' ἐξέκλεψεν . . . | Ἄρτεμις.*

Hom. Il. 3, 79–80: *τῷ δ' ἐπετοξάζοντο κάρη κομόωντες Ἀχαιοὶ | ἰοῖσίν τε τιτυσκόμενοι λάεσσί τ' ἔβαλλον.* 5, 318: *ἡ μὲν ἐὸν φίλον υἱὸν ὑπεξέφερεν πολέμοιο.* 5, 377: *ὑπεξέφερον.* 9, 465: *κατερήτυον.*

See also the imperfects of **214**.

214. Imperfect of Endeavor combined with Aorist of Attainment.—Here the aorist often presents a sharp contrast.

ἔπειθον αὐτοὺς καὶ οὓς ἔπεισα τούτους ἔχων ἐπορευόμην, Xen. Cyr. 5, 5, 22; *I tried to persuade them, and those whom I succeeded in persuading I marched on with.* **συνετάξαντο καὶ τοῖς ὁπλίταις . . . ἐπῆσαν . . . τοῖς μὲν οὖν ὁπλίταις οὐκ ἐδυνήθησαν προσμεῖξαι,** Thuc. 4, 33, 1–2; *They formed and tried to charge the hoplites . . . Howbeit they could not get at them.*

Dem. 32, 17: *ἐξῆγεν αὐτὸν ὁ Πρῶτος . . . οὑτοσὶ δ' οὐκ ἐξήγετο, οὐδ' ἂν ἔφη διαρρήδην ὑπ' οὐδενὸς ἐξαχθῆναι.*

Plato, Theaet. 143 A: *ἐγραψάμην μὲν τότ' εὐθὺς οἴκαδ' ἐλθὼν ὑπομνήματα, ὕστερον δὲ κατὰ σχολὴν ἀναμιμνῃσκόμενος ἔγραφον.*

Xen. Cyr. 5, 5, 22 (see above).

Thuc. 2, 4, 1–2: *τὰς προσβολὰς ᾗ προσπίπτοιεν ἀπεωθοῦντο.* **καὶ δὶς μὲν ἢ τρὶς ἀπεκρούσαντο.** 4, 33, 1–2 (see above).

Hdt. 1, 69: *πέμψαντες γὰρ οἱ Λακεδαιμόνιοι ἐς Σάρδις χρυσὸν ὠνέοντο . . . Κροῖσος δέ σφι ὠνεομένοισι ἔδωκε δωτίνην.*

Hom. Il. 6, 51–4: *τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ἔπειθεν, | καὶ δή μιν τάχ' ἔμελλε θοὰς ἐπὶ νῆας Ἀχαιῶν | δώσειν ᾧ θεράποντι καταξέμεν· ἀλλ' Ἀγαμέμνων | ἀντίος ἦλθε θέων καὶ ὁμοκλήσας ἔπος ηὔδα·* | Then v. 61: *ὣς εἰπὼν ἔτρεψεν ἀδελφεὸν φρένας ἦρως.*

215. ἔμελλον with Infinitive.—Expected actions are more commonly expressed by *ἔμελλον* and the infinitive.

ἐκ τίνος τρόπου ἔμελλέ τις αὐτῶν σωθήσεσθαι; LYS. 13, 37; *How was any of them to escape?*

LYS. 3, 32: τῷ ὑμῶν πιστὸν ὡς . . . ἦγον αὐτὸν ἐπὶ τὴν οἰκίαν τὴν Σίμωνος, οὗ πλεῖστα ἔμελλον πράγματα ἕξειν; *Ibid.* 34: οὗ αὐτὸς ἔμελλον . . . ὀφθήσεσθαι. 13, 37 (see above).

PLATO, Crat. 418 B: ὃ ἔμελλόν σοι ἐρεῖν. Phaedr. 228 C: τελευτῶν δὲ ἔμελλε . . . βίᾳ ἐρεῖν.

XEN. An. 1, 8, 1: πλησίον ἦν ὁ σταθμὸς ἔνθα ἔμελλε καταλύειν. Cyr. 3, 1, 1: ὀφθήσεσθαι ἔμελλε.

THUC. 1, 130, 1: ἀλλ' ἔργοις . . . προυδήλου ἃ . . . ἔμελλε πράξειν. 3, 115, 5: Σοφοκλέα δὲ . . . ἀποπέμψειν ἔμελλον.

HDT. 2, 43: τούτων . . . ἔμελλον μνήμην ἕξειν.

AR. Eq. 267: λέγειν γνώμην ἔμελλον. Eccl. 597: τοῦτο γὰρ ἤμελλον ἐγὼ λέξειν.

SOPH. Ai. 925–6. O. R. 967: κτενεῖν ἔμελλον πατέρα τὸν ἐμόν.

PIND. O. 7, 61: μνασθέντι δὲ Ζεὺς ἄμπαλον μέλλεν θέμεν.

HES. Theogon. 468–9: ὅτε δὴ Δι' ἔμελλε . . . | τέξεσθαι. 552: τὰ καὶ τελέεσθαι ἔμελλε.

HOM. Od. 7, 270: ἔμελλον ἔτι ξυνέσεσθαι ὀιζυΐ. 9, 475–6: οὐκ ἄρ' ἔμελλες . . . ἕδμεναι.

Il. 6, 52–3: ἔμελλε . . . δώσειν (parallel with imperfect. See **214**).

216. NEGATIVE IMPERFECT.—The negative imperfect commonly denotes resistance to pressure or disappointment. Simple negation is aoristic.

οἱ μὲν οὐκ ἦλθον, οἱ δ' ἐλθόντες οὐδὲν ἐποίουν, DEM. 18, 151; *Some did not come, and those who did come would not do anything.* **οὐκ ἐπαύεθ' ἡ ἄνθρωπος,** 25, 57; *The wench would not stop.*

DEM. 18, 151 (see above). 18, 250: οὐ μετεδίδοτε (as was expected by my enemies). 21, 163: οὐκ ἀνέβαιν' ἐπὶ τὴν ναῦν, *He would not go on board the ship* (as was expected). 25, 57 (see above). 32, 17: οὐκ ἐξήγετο (see **214**). 39, 18: οὐκ ἐποιεῖθ'. [44], 17: ὁ μὲν Ἀρχιάδης οὐκ ἐγάμει, ὁ δὲ Μειδυλίδης . . . ἔγημεν.

PLATO, Theaet. 142 C: ἠπείγετο οἴκαδε· ἐπεὶ ἔγωγ' ἐδεόμην καὶ συνεβούλευον (sc. αὐτοῦ καταλύειν), ἀλλ' οὐκ ἤθελεν.

XEN. Cyr. 1, 4, 21: οὐκ ἀνίεσαν, ἀλλ' ἤρουν τινὰς αὐτῶν. 4, 2, 28: ἐμάχετο οὐδείς, ἀλλ' ἀμαχητὶ ἀπώλλυντο. Hell. 2, 2, 11: οὐ διελέγοντο περὶ διαλλαγῆς. *Ibid.* 7, 5, 21: τὴν μὲν συντομωτάτην πρὸς τοὺς πολεμίους οὐκ ἦγε.

THUC. 2, 23, 1: οὐκ ἐπεξῆσαν αὐτοῖς οἱ Ἀθηναῖοι ἐς μάχην. 3, 3, 1: οὐκ ἀπεδέχοντο . . . τὰς κατηγορίας. 3, 64, 3: οὐκ ἐδέχεσθε. 4, 33, 2: οὐκ ἀντεπῆσαν, ἀλλ' ἡσύχαζον, *They would not go out to meet them but kept quiet.* 4, 110, 1: ὡς δ' οὐκ ἐσήκουον. 7, 3, 3: οὐκ ἐπῆγε . . . ἀλλ' ἡσύχαζε.

HDT. 1. 76: Ἴωνες . . . οὐκ ἐπείθοντο. 3, 50. διαλεγομένῳ τε οὔ τι προσδιελέγετο, ἱστορέοντί τε λόγον οὐδένα ἐδίδου. 5, 41: ἡ δὲ Κλεομένεα τεκοῦσα . . . γυνὴ . . . οὐκέτι ἔτικτε τὸ δεύτερον.

AR. Vesp. 116–7: ἀνεπείθεν αὐτὸν μὴ φορεῖν τριβώνιον | μηδ' ἐξιέναι θύραζ'· ὁ δ' οὐκ ἐπείθετο (213).

COM. Phereer. 2, 280: οὐδεὶς γὰρ ἐδέχετ' οὐδ' ἀνέῳγέ μοι θύραν.

EUR. Phoen. 405: τὸ γένος οὐκ ἔβοσκέ με.

AESCHYL. Ag. 1212: ἔπειθον οὐδέν' οὐδέν, ὡς τάδ' ἤμπλακον.[1]

PIND. P. 4, 86: τὸν μὲν οὐ γίνωσκον.

HOM. Od. 4, 12–3: Ἑλένῃ δὲ θεοὶ γονον οὐκετ' ἔφαινον, | ἐπεὶ δὴ τὸ πρῶτον ἐγείνατο παῖδ' ἐρατεινήν.

Il. 2, 779: οὐδ' ἐμάχοντο. 6, 161–2: τὸν οὔ τι | πεῖθ' ἀγαθὰ φρονέοντα. ("ὁ παρατατικὸς τὴν πολλακις τοῦτο λέγουσαν ἐδήλωσε."—Schol. BL.) 16, 102: οὐκέτ' ἔμιμνε.

217. The imperfect as the tense of past impressions is used:

1. IMPERFECT IN DESCRIPTION OF SCENERY.—In descriptions of scenery as well as of events.

τὸ δ' Ἑλληνικὸν εἰς Λεύκοφρυν (sc. ἀπῆλθεν), ἔνθα ἦν Ἀρτέμιδος . . . ἱερὸν μάλα ἅγιον, XEN. Hell. 3, 2, 19.

218. 2. IMPERFECT OF POINTS ASSUMED.—Of points previously assumed in argument.

ἐν μέσῳ γὰρ αὐτῶν ὁ δημοτικὸς ἦν, PLATO, Rpb. 587 C; *The democrat was (as we saw) in the middle.*

PLATO, De Iusto. 373 C–D: μέτρον (σταθμός, ἀριθμός, λόγος) γὰρ ἦν ᾧ ταῦτ' ἔκρινετο. Legg. 867 D: ἄτερος ἔφευγε τὰ δύο (sc. ἔτη), *The other was to be in exile (as we have seen) the two years.* Rpb. 522 A: ἀλλ' ἦν ἐκείνη (sc. μουσικὴ) . . . ἀντιστροφος τῆς γυμναστικῆς, εἰ μέμνησαι. 587 C (see above).

219. 3. IMPERFECT OF FORMER VIEWS.—Of views that were once fondly entertained.

τοῦτο . . . οὐ διδακτὸν ᾤμην εἶναι, XEN. Oec. 12, 10; *I thought that this was not to be taught.*

ISAE. 7, 1–2: ᾤμην μέν, ὦ ἄνδρες, προσήκειν οὐ τὰς τοιαύτας ἀμφισβητεῖσθαι ποιήσεις κτέ. ἔοικε δ' οὐδὲν προὔργου τοῦτο εἶναι.

XEN. Oec. 12, 10 (see above).

220. 4. IMPERFECT OF SUDDEN APPRECIATION OF REAL

[1] Cited by E. Abbott on p. 210 of his translation of Curtius' Erläut., in opposition to the distinction made by Curtius between ἔπειθον and ἔπεισα.

STATE OF AFFAIRS.—IMPERFECT FOR PRESENT.—Of sudden appreciation of a real state of things, regularly with ἄρα (ἄρα).

οὐ γὰρ τοῦτ' ἦν εὐδαιμονία, ὡς ἔοικε, κακοῦ ἀπαλλαγή, PLATO, Gorg. 478 C. **ΔΙΚ. τουτὶ τί ἦν τὸ πρᾶγμα; ΜΕΓ. χοῖρος ναὶ Δία,** AR. Ach. 767; *What's all this? A pig, by Jove.*

PLATO, Conv. 213 B: **ὦ Ἡράκλεις, τουτὶ τί ἦν; Σωκράτης οὗτος;** Gorg. 478 C (see above). Phaedr. 227 B: **ἀτὰρ Λυσίας ἦν, ὡς ἔοικεν, ἐν ἄστει.** *Ibid.* 230 A: **ἆρ' οὐ τόδε ἦν τὸ δένδρον, ἐφ' ὅπερ ἦγες ἡμᾶς;** *Isn't this the tree,* etc.? (213).

XEN. Cyr. 1, 3, 10: **τοῦτ' ἄρ' ἦν ἡ ἰσηγορία.** *Ibid.* 1, 4, 27: **ταῦτ' ἄρα . . . καὶ ἐνεώρας μοι.** Oec. 1, 20: **λῦπαι ἄρα ἦσαν ἡδοναῖς περιπεπεμμέναι,** *So they turn out to be (are after all) pains sugar-coated with pleasure.*

HDT. 3, 65: **ἐν τῇ γὰρ ἀνθρωπηίῃ φύσι οὐκ ἐνῆν ἄρα τὸ μέλλον γίνεσθαι ἀποτράπειν.** 4, 64: **δέρμα δὲ ἀνθρώπου καὶ παχὺ καὶ λαμπρὸν ἦν ἄρα.**

AR. Ach. 767 (see above). Eq. 1170: **ὡς μέγαν ἄρ' εἶχες, ὦ πότνια, τὸν δάκτυλον.** Vesp. 183–4: **τουτὶ τί ἦν; | τίς εἶ ποτ', ὠνθρωπ', ἐτεόν;** *Ibid.* 451: **σὺ δ' ἀχάριστος ἦσθ' ἄρα.**

EUR. H. F. 339–41: **ὦ Ζεῦ, μάτην ἄρ' ὁμόγαμόν σ' ἐκτησάμην, | μάτην δὲ παιδὸς γονέ' ἐμοῦ σ' ἐκλῄζομεν· | σὺ δ' ἦσθ' ἄρ' ἧσσον ἢ 'δύκεις εἶναι φίλος.** I. A. 404: **αἰαῖ, φίλους ἄρ' οὐχὶ κεκτήμην τάλας.**

THEOGN. 700: **τῶν δ' ἄλλων οὐδὲν ἄρ' ἦν ὄφελος.** 788: **οὕτως οὐδὲν ἄρ' ἦν φίλτερον ἄλλο πάτρης.**

HOM. Od. 4, 333–4: **ὦ πόποι, ἦ μάλα δὴ κρατερόφρονος ἀνδρὸς ἐν εὐνῇ | ἤθελον εὐνηθῆναι ἀνάλκιδες αὐτοὶ ἐόντες.** 9, 230: **οὐδ' ἄρ' ἔμελλ' ἑτάροισι φανεὶς ἐρατεινὸς ἔσεσθαι.** 475–6 (215). 11, 553: **οὐκ ἄρ' ἔμελλες.** 13, 209–10: **ὦ πόποι, οὐκ ἄρα πάντα νοήμονες οὐδὲ δίκαιοι | ἦσαν Φαιήκων ἡγήτορες.**

Il. 4, 155: **θάνατόν νύ τοι ὅρκι' ἔταμνον.** 5, 205: **τὰ δέ μ' οὐκ ἄρ' ἔμελλον ὀνήσειν.** 16, 33: **οὐκ ἄρα σοί γε πατὴρ ἦν ἱππότα Πηλεύς.**

221. ORIGIN OF MODAL **ἔδει, ἐχρῆν,** ETC.—From this use of the imperfect comes, perhaps, the use of ἔδει, ἐχρῆν, and the like, with the infinitive, in opposition to the infinitive. **ἔδει σε ποιεῖν τοῦτο (ἀλλ' οὐ ποιεῖς),** *You ought to do this (but are not doing it).* The unfulfilled duty is a surprise. See **364.**

222. IMPERFECT OF UNITY OF TIME.—As the present is used of actions that are continued from the past into the present (see **202**), so the imperfect is used of actions that are continued into the past from a remoter past.

ἐθαύμαζον πάλαι, AR. Av. 1670; *I had long been astonished at it* (i. e. before you asked me the question).

PLATO, Conv. 209 C: **ἃ πάλαι ἐκύει τίκτει.**

HDT. 4, 1: *αἱ γὰρ τῶν Σκυθέων γυναῖκες, ὡς σφι οἱ ἄνδρες ἀπῆσαν χρόνον πολλόν, ἐφοίτεον παρὰ τοὺς δούλους.*

AR. Nub. 1311–2: *οἶμαι γὰρ αὐτὸν αὐτίχ' εὑρήσειν ὅπερ πάλαι ποτ' ἐπῄτει.* Av. 1670 (see above). Lys. 1033: *νὴ Δί' ὤνησάς γέ μ', ὡς πάλαι γέ μ' ἐφρεωρύχει.*

PIND. P. 4, 25–7: *δώδεκα δὲ πρότερον ἀμέρας . . . φέρομεν . . . εἰνάλιον δόρυ.*

HOM. Od. 23, 29: *Τηλέμαχος δ' ἄρα μιν πάλαι ᾔδεεν* (= Impf.) *ἔνδον ἐόντα* (*dudum noverat*).

Il. 23, 871: *ἀτὰρ δὴ ὀιστὸν ἔχεν πάλαι*, *iam sagittam tenebat dudum.*

223. This overlapping use of the imperfect (comp. **208**) is especially important in correlated temporal sentences. See *Temporal Sentences.*

ἐπειδὴ δὲ καλῶς αὐτῷ εἶχεν, ἐκεῖνος μὲν ἀπιὼν ᾤχετο, ἐγὼ δὲ ἐκάθευδον, LYS. 1, 23; *After he had* (*thought he had, had had*) *enough,* he *took himself off and* I *slept* (*proceeded to go to sleep*).

224. IMPERFECT APPARENTLY USED AS A PLUPERFECT.—Of course in those verbs in which the present is used as a perfect (**204**), the imperfect is used as a pluperfect.

ἔφευγεν ὁ Ξενοφῶν, XEN. An. 5, 3, 7; *Xenophon was in exile, had been banished.*

PLATO, Menex. 242 E: *μεθ' ὧν τότε τοὺς βαρβάρους ἐνίκων, τούτους νικῶντες ἰδίᾳ.*

225. IMPERFECT OF **ἥκειν** AND **οἴχεσθαι** USED AORISTICALLY. — *ἧκον* and *ᾠχόμην* are often used aoristically.

ἐπεὶ δὲ ἧκε τετάρτῳ μηνί, ἀπήγγειλεν κτέ., XEN. Hell. 2, 2, 17 (**208**). **ᾤχετο δὲ πρὸς θεόν,** PIND. N. 7, 40.

Perfect Tense

226. The perfect tense expresses completion in the present, and hence is sometimes called the present perfect.

ἀκηκόατε, ἑωράκατε, πεπόνθατε, LYS. 12, 100; *You have heard, you have seen, you have felt.* **ἐμπεπλήκασιν ὑμῶν τὰ ὦτα,** PLATO, Apol. 23 E; *They have filled your ears.* **τέθαπται . . . Κίμων πρὸ τοῦ ἄστεος,** HDT. 6, 103; *Kimon* (*has been, is*) *lies buried before the city.*

DEM. 3, 22: *προπέποται . . . τὰ τῆς πόλεως πράγματα.* 4, 48: *πρέσβεις πέπομφεν ὡς βασιλέα.* 6, 37: *ἱκανῶς εἴρηται.*

AESCHIN. 2, 147: *ἔτη γὰρ ἤδη βεβίωκεν ἐνενήκοντα καὶ τέτταρα.* 3, 186: *ἐνταῦθα ἡ ἐν Μαραθῶνι μάχη γέγραπται.*

LYS. 12, 100 (see above).

PLATO, Apol. 23 E (see above). Gorg. 448 A: οὐδείς μέ πω ἠρώτηκε καινὸν οὐδὲν πολλῶν ἐτῶν. Meno, 93 A: ἔμοιγε . . . καὶ εἶναι δοκοῦσιν ἐνθάδε ἀγαθοὶ τὰ πολιτικά, καὶ γεγονέναι ἔτι οὐχ ἧττον ἢ εἶναι. Prot. 314 D: οὐκ ἀκηκόατε, ὅτι οὐ σχολὴ μὐτῷ;

XEN. Hell. 6, 5. 37: ὀένδρα ἐκκεκόφασι καὶ οἰκίας κατακεκαύκασι καὶ χρήματα καὶ πρόβατα διηρπάκασι.

HDT. 6, 103 (see above). 7, 162: ἐκ τοῦ ἐνιαυτοῦ τὸ ἔαρ . . . ἐξαραίρηται.

SOPH. Ai. 480: πάντ' ἀκήκοας λόγον.

PIND. O. 10, 1–3: τὸν Ὀλυμπιονίκαν ἀνάγνωτέ μοι | . . . πόθι φρενὸς | ἐμᾶς γέγραπται (*stands written*).

HOM. Od. 2, 63–4: οὐ γὰρ ἔτ' ἀνσχετὰ ἔργα τετεύχαται, οὐδ' ἔτι καλῶς | οἶκος ἐμὸς διόλωλε.

Il. 1, 125: ἀλλὰ τὰ μὲν πολίων ἓξ ἐπράθομεν, τὰ δέδασται.

227. The perfect looks at both ends of an action. The time between these ends is considered as a present. When one end is considered, the present is used; when the other, the aorist. Hence present and perfect are often used side by side, and the translation into English is often present (**228**); the aorist is the shorthand of the perfect (**248–51**); and the perfect is sometimes used even of a past action that is dated (**233**).

228. PERFECT OF MAINTENANCE OF RESULT.—The perfect is largely used in Greek for the maintenance of the result, and the translation into English is often present: **κέκλημαι**, *my name is*; **μέμνημαι**, *I have recalled, I remember*; **κέκτημαι**, *I have got, I own*; **εἴθισμαι**, *I have made it my rule, I am accustomed.*

καλὸν . . . τέχνημα ἄρα κέκτησαι, εἴπερ κέκτησαι, PLATO, Prot. 319 A; *A fine contrivance is that you have got, to be sure, IF you have got it.*

AESCHIN. 3, 144: συνείθισθε ἤδη τἀδικήματα τὰ τούτου ἀκούειν.

ANTIPHON, 5, 54: τέθνηκεν ὁ ἀνήρ.

PLATO, Prot. 319 A (see above). Tim. 23 B: ἕνα γῆς κατακλυσμὸν μέμνησθε πολλῶν ἔμπροσθεν γεγονότων.

XEN. Oec. 9, 4: πρὸς μεσημβρίαν ἀναπέπταται (sc. ἡ οἰκία).

THUC. 3, 82, 7: ῥᾷον δ' οἱ πολλοὶ κακοῦργοι ὄντες δεξιοὶ κέκληνται ἢ ἀμαθεῖς ἀγαθοί.

HDT. 2, 47: ὗν δὲ Αἰγύπτιοι μιαρὸν ἡγηνται θηρίον εἶναι. 4, 28: τέρας νενόμισται. 6, 103 (**226**).

AR. Ach. 993: ἦ πάνυ γερόντιον ἴσως νενόμικάς με σύ;

SOPH. El. 1101: Αἴγισθον ἔνθ' ᾥκηκεν ἱστορῶ πάλαι.

PIND. P. 4, 248: πολλοῖσι δ' ἄγημαι σοφίας ἑτέροις.

SAPPHO, 2, 9–10: ἀλλὰ καμ μὲν γλῶσσα ἔαγε, λέπτον δ' | αὔτικα χρῷ πῦρ ὐπαδεδρόμακεν.

Hes. Theog. 726: ἐλήλατai. 727: κέχυται. 728: πεφύασι. 730: κεκρύφαται.

Hom. Od. 5, 412: λισσὴ δ' ἀναδέδρομε πέτρη. 6, 44–5: ἀλλὰ μάλ' αἴθρη | πέπταται ἀννέφελος, λευκὴ δ' ἐπιδέδρομεν αἴγλη.

229. Intensive Perfect.—Not to be confounded with this use, which has many English analogies, is the survival of the old intensive perfects, chiefly in verbs of sound and verbs of emotion.

Verbs of Sound (Onomatopoetic Verbs):

Most of these are poetic or popular. **κέκραγα,** *I am bawling, bawling;* **σεσίγηκα,** *I am mum.*

λαβὼν μὲν σεσίγηκας, ἀναλώσας δὲ κέκραγας, Aeschin. 3, 218; *When you get money you are mum, when you have spent it you are in full cry.*

Aeschin. 3, 218 (see above).

Hdt. 4, 183: τετρίγασι κατά περ αἱ νυκτερίδες.

Ar. Vesp. 944: τί σεσιώπηκας;

Soph. Tr. 1072: βέβρυχα κλάων.

Hes. O. et D. 207: δαιμονίη, τί λέληκας;

Hom. Od. 5, 411–2: ἀμφὶ δὲ κῦμα | βέβρυχεν ῥόθιον.

Il. 4, 433–5: ὅτις . . . ἑστήκασιν . . . ἀζηχὲς μεμακυῖαι. 10, 362: μεμηκώς. 17, 264: βέβρυχεν μέγα κῦμα.

230. *Emotional Perfects:*

δέδια, *I am in a perfect tremble, I quiver and quake.* **δέδι' ὦ ἄνδρες Ἀθηναῖοι μὴ τούτοις μετ' ἐκείνου πολεμεῖν ἀναγκασθῶμεν,** Dem. 14, 4.

Dem. 4, 8: μισεῖ τις ἐκεῖνον καὶ δέδι(ε) . . . καὶ φθονεῖ . . . κατέπτηχε μέντοι πάντα νῦν. 14, 4 (see above). 25, 1: ἔν δὲ τεθαύμακα.

Plato, Phaedo, 64 D: φαίνεταί σοι φιλοσόφου ἀνδρὸς εἶναι ἐσπουδακέναι περὶ τὰς ἡδονὰς καλουμένας; Theaet. 161 B–C: οἶσθ' οὖν . . . ὃ θαυμάζω . . .; . . . τὴν δ' ἀρχὴν τοῦ λόγου τεθαύμακα.

Soph. Ai. 139: μέγαν ὄκνον ἔχω καὶ πεφόβημαι.

Simon. Am. 7, 28: τὴν μὲν γελᾷ τε καὶ γέγηθεν ἡμέρην.

Tyrt. 12, 28: ἀργαλέῳ τε πόθῳ πᾶσα κέκηδε πόλις.

Hom. Od. 6, 106: γέγηθε δέ τε φρένα Λητώ.

Il. 10, 93–4: οὐδέ μοι ἦτορ | ἔμπεδον, ἀλλ' ἀλαλύκτημαι.

231. *Verbs of Sight:*

δέδορκα, *I look.* The classification cannot always be exact. **τεθαύμακα,** *I am astonished,* is also **τεθαύμακα,** *I am agaze.*

Pind. O. 1, 96–7: τὸ δὲ κλέος | τηλόθεν δέδορκε (intr.) τᾶν Ὀλυμπιάδων.

Hes. O. et D. 508: μέμυκε δὲ γαῖα καὶ ὕλη.

HOM. Od. 19, 446: πῦρ δ' ὀφθαλμοῖσι δεδορκώς.

So also the solitary Verb of Smell, for which see HOM. Od. 9, 210.

232. *Verbs of Gesture, Expression, and the like:*

ἐσκυθρωπάκασι, DEM. 54, 34; *They are grim and grum.* **δεδραγμένος,** *grimly gripping.* **κέχηνα,** *I am all agape.*

DEM. 54, 34 (see above).

AR. Eq. 755: κέχηνεν. 1118–9: πρὸς τόν τε λέγοντ' ἀεὶ | κέχηνας.

HES. Theog. 826: γλώσσῃσιν δνοφερῇσι λελιχμότες.

HOM. Od. 11, 222: ψυχὴ . . . πεπότηται.

Il. 2, 90: πεποτήαται, *They are all a-flutter.* 13, 393: κόνιος δεδραγμένος αἱματοέσσης, *With his fists full of bloody dust.*

For the use of the Aorist as a Perfect, see **248–51.**

233. PERFECT OF AN ACTION THAT IS DATED.—The Greek perfect may be used of a past action even when it is dated.

ἐπιδέδεικται τότε, ISAE. 3, 7; *It has been shown (nay, was shown) then.*

LYCURG. 103: Ἕκτωρ γὰρ τοῖς Τρωσὶ παρακελευόμενος ὑπὲρ τῆς πατρίδος τάδε εἴρηκεν.

DEM. 21, 7: ὕβρισμαι μὲν ἐγὼ καὶ προπεπηλάκισται τὸ σῶμα τοὐμὸν τότε, ἀγωνιεῖται δὲ καὶ κριθήσεται τὸ πρᾶγμα νυνί. 38, 8: πάντα [ταῦτ'] ἀφεῖται τότε.

ISAE. 3, 7 (see above).

234. PERFECT FOR FUTURE PERFECT.—As the present may be used rhetorically for the future, so the perfect may be used for the future perfect.

εἰ γὰρ προλείψεις μ(ε) . . ., οἰχόμεσθα (οἰχόμεσθα is a practical perfect), EUR. Or. 304–5; *If thou shalt abandon me, I am gone (lost).*

AESCHIN. 1, 90: εἰ γὰρ ἡ μὲν πρᾶξις αὕτη ἔσται . . ., ὁ δὲ . . . εἰδὼς . . . ἔνοχος ἔσται . . ., ὁ δὲ κρινόμενος . . . ἀξιώσει . . ., ἀνῄρηται ὁ νόμος καὶ ἡ ἀλήθεια, καὶ δέδεικται φανερὰ ὁδός, δι' ἧς κτέ.

ANDOC. 1, 146: ἐάν με νυνὶ διαφθείρητε, οὐκ ἔστιν ὑμῖν ἔτι λοιπὸς τοῦ γένους τοῦ ἡμετέρου οὐδείς, ἀλλ' οἴχεται πᾶν πρόρριζον.

PLATO, Hipparch. 231 C–D: φέρε γάρ, ἐάν τις χρυσίου σταθμὸν ἥμισυν ἀναλώσας διπλάσιον λάβῃ ἀργυρίου, κέρδος ἢ ζημίαν εἴληφεν (= εἰληφὼς ἔσται);

EUR. Or. 304–5: εἰ γὰρ προλείψεις μ' ἢ προσεδρίᾳ νόσου | κτήσῃ τιν', οἰχόμεσθα (see above).

SOPH. O. R. 1166· ὄλωλας, εἴ σε ταῦτ' ἐρήσομαι πάλιν. Ph. 75–6: ὥστ' εἴ με τόξων ἐγκρατὴς αἰσθήσεται, | ὄλωλα καὶ σὲ προσδιαφθερῶ ξυνών.

On the Periphrastic Perfect, see **286–8.**

On the Gnomic Perfect, see **257.**

Pluperfect Tense

235. The Pluperfect denotes completion in the past. It may be defined as the perfect of the past, and hence is naturally associated with the imperfect. It is more distinctly than in Latin and in English the tense of fixed condition.

σπανιώτερα τὰ ἐπιτήδεια ἦν· τὰ μὲν γὰρ ἀνήλωτο, τὰ δὲ διήρπαστο, τὰ δὲ ἐξεκέχυτο, τὰ δὲ κατεκέκαυτο, XEN. Hell. 6, 5, 50; *Provisions were rather scarce; for part had been used up, part plundered, part spilled, part burned.*

LYS. 13, 20: *ἡ δὲ βουλὴ . . . διέφθαρτο καὶ ὀλιγαρχίας ἐπεθύμει.* 13, 52: *πλοῖα παρεσκεύαστο καὶ οἱ ἐγγυηταὶ ἕτοιμοι ἦσαν.*

XEN. Cyr. 3, 2, 11: *ἐπεὶ δὲ ἠριστήκεσαν, . . . εὐθὺς ἐτείχιζε φρούριον.* Hell. 1, 1, 32: *ἐπὶ δὲ τὸ ναυτικόν, ὃ ἐκεῖνος ἠθροίκει . . ., ἐξεπέμφθη* Κρατησιππίδας. *Ibid.* 1, 3, 20: *ἐπεὶ δὲ αὐτοῖς παρεσκεύαστο, νυκτὸς ἀνοίξαντες τὰς πύλας . . . εἰσήγαγον τὸ στράτευμα, When they had all their preparations made, they opened the gates by night and introduced the army. Ibid.* 6, 5, 21: *ἐκ γὰρ τῆς πρόσθεν ἀθυμίας ἐδόκει τι ἀνειληφέναι τὴν πόλιν, ὅτι καὶ ἐνεβεβλήκει εἰς τὴν Ἀρκαδίαν καὶ δηοῦντι τὴν χώραν οὐδεὶς ἠθελήκει μάχεσθαι. Ibid.* 6, 5, 23: *οἱ . . . Θηβαῖοι καλῶς σφίσιν ᾤοντο ἔχειν, ἐπεὶ ἐβεβοηθήκεσαν μέν, πολέμιον δὲ οὐδένα ἔτι ἑώρων ἐν τῇ χώρᾳ. Ibid.* 6, 5, 50 (see above). *Ibid.* 7, 5, 21: *ἐπεί γε μὴν ἐτέτακτο αὐτῷ τὸ στράτευμα . . ., τὴν . . . συντομωτάτην πρὸς τοὺς πολεμίους οὐκ ἦγε.*

THUC. 2, 59, 1: *ἠλλοίωντο τὰς γνώμας.* 4, 29, 2: *ὥρμηντο διακινδυνεῦσαι.*

HDT. 1, 85: *ὁ Κροῖσος τὸ πᾶν ἐς αὐτὸν ἐπεποιήκεε . . . καὶ δὴ καὶ ἐς Δελφοὺς περὶ αὐτοῦ ἐπεπόμφεε.* 8, 72: *Ὀλύμπια δὲ καὶ Κάρνεια παροιχώκεε ἤδη.*

PIND. O. 6, 53–4: *ἀλλ' ἐν | κέκρυπτο γὰρ σχοίνῳ.*

HES. Sc. 143: *ἠλήλαντο.* 154: *τέτυκτο.* 208: *ἐτέτυκτο.* 218: *ἐστήρικτο.* 288: *ἐστάλατ(ο).*

HYMN. HOM. I, 91–102: *Λητὼ δ' ἐννῆμάρ τε καὶ ἐννέα νύκτας ἀέλπτοις | ὠδίνεσσι πέπαρτο . . . αἳ δ' Ἶριν προΐπεμψαν κτέ.* (cf. **208**).

HOM. Od. 4, 132: *χρυσῷ δ' ἔπι χείλεα κεκράαντο.* 4, 135: *τετάνυστο.*

Il. 5, 387–90: *χαλκέῳ δ' ἐν κεράμῳ δέδετο τρεῖς καὶ δέκα μῆνας. | . . . ὃ δ' ἐξέκλεψεν Ἄρηα* (cf. **208**). 10, 155–6: *εὗδ', ὑπὸ δ' ἔστρωτο ῥινὸν βοὸς ἀγραύλοιο, | αὐτὰρ ὑπὸ κράτεσφι τάπης τετάνυστο φαεινός.* 10, 540: *οὔ πω πᾶν εἴρητο ἔπος, ὅτ' ἄρ' ἦλυθον αὐτοί.*

For the Greek use of the Aorist, where English and Latin would use the Pluperfect, see **253**.

236. PLUPERFECT OF RAPID RELATIVE COMPLETION.—The pluperfect is sometimes used to denote rapid relative completion. The later Greek writers often abuse it.[1]

[1] Rutherford, Babrius lxiii, but compare A. J. P. xvii (1896), 518 and 519.

τούτων γνωσθέντων οὐδεμίαν διατριβὴν ἐποιησάμην, ἀλλ' εὐθὺς παρεκέκληντο μὲν οὓς εἶπον, προειρηκὼς δ' ἦν αὐτοῖς, ἐφ' ἃ συνεληλυθότες ἦσαν, ἀνέγνωστο δ' ὁ λόγος, ἐπῃνημένος δ' ἦν καὶ τεθορυβημένος καὶ τετυχηκὼς ὥνπερ οἱ κατορθοῦντες ἐν ταῖς ἐπιδείξεσιν, ISOC. 12, 233.

ISOC. 12, 233 (see above).

XEN. Cyr. 1, 4, 5: *ταχὺ μὲν . . . ἀφίκετο . . ., ταχὺ δὲ παρῆει . . ., ταχὺ δὲ τὰ ἐν τῷ παραδείσῳ θηρία ἀνηλώκει . . . ὥστε ὁ Ἀστυάγης οὐκέτ' εἶχεν αὐτῷ συλλέγειν θηρία.*

THUC. 4, 47, 1: *ὡς δὲ . . . ἐκπλέοντες ἐλήφθησαν, ἐλέλυντό τε αἱ σπονδαὶ καὶ τοῖς Κερκυραίοις παρεδέδοντο οἱ πάντες.*

HDT. 1, 79: *ὡς δέ οἱ ταῦτα ἔδοξε, καὶ ἐποίεε κατὰ τάχος· ἐλάσας γὰρ τὸν στρατὸν ἐς τὴν Λυδίην αὐτὸς ἄγγελος Κροίσῳ ἐληλύθεε.*

HOM. Od. 1, 360: *ἦ μὲν θαμβήσασα πάλιν οἰκόνδε βεβήκει.*

Il. 4, 134–6: *ἐν δ' ἔπεσε ζωστῆρι ἀρηρότι πικρὸς ὀιστός· | διὰ μὲν ἂρ ζωστῆρος ἐλήλατο δαιδαλέοιο | καὶ διὰ θώρηκος πολυδαιδάλου ἠρήρειστο.* 13, 593–5: *χεῖρα . . . Μενέλαος | τὴν βάλεν, ἦ ῥ' ἔχε τόξον εὐξοον· ἐν δ' ἄρα τόξῳ | ἀντικρὺ διὰ χειρὸς ἐλήλατο χάλκεον ἔγχος.*

237. PLUPERFECT USED AS AN IMPERFECT. — When the perfect is used as a present (**228**), the pluperfect is used as an imperfect.

κακῶν Ἰλιὰς περιειστήκει Θηβαίους, DEM. 19, 148; *An Iliad of woes was encompassing Thebes (the Thebans).* **ἐκεκράγεσαν . . . τοὺς πρυτάνεις ἀφιέναι,** AR. Eq. 674; *They kept on bawling "The prytanes must dismiss."*

DEM. 19, 148 (see above).

PLATO, Phaedr. 233 D: *οὔτ' ἂν πιστοὺς φίλους ἐκεκτήμεθα.* Theaet. 198 D: *ἃ πάλαι ἐκέκτητο.*

THUC. 3, 70, 3: *ἦν γὰρ . . . ἐθελοπρόξενός τε τῶν Ἀθηναίων καὶ τοῦ δήμου προειστήκει.*

AR. Ach. 10: *ὅτε δὴ κεχήνη (sat with mouth open) προσδοκῶν τὸν Αἰσχύλον.* Eq. 674 (see above).

HES. Sc. 148: *δεινὴ ἔρις πεπότητο (was afly, "flying all abroad") κορύσσουσα κλόνον ἀνδρῶν.* 155: *δεδήει.* 191: *ἕστασαν.* 269: *εἰστήκει.* 274: *ὀρώρει.*

HOM. Od. 9, 210: *ὀσμὴ . . . ὀδώδει.*

Il. 8, 68: *ἠέλιος μέσον οὐρανὸν ἀμφιβεβήκει, The sun stood astride the midheaven.*

Aorist Tense

238. The Aorist states a past action without reference to its duration simply as a thing attained. It is one of the two great narrative tenses of the Greek language, and is best studied in

connection with the other, the imperfect. Examples are found everywhere.[1] (Upshot Aorist.)

Κόνων . . . ἐνίκησε τὴν ἐν Κνίδῳ ναυμαχίαν . . . Ἰφικράτης ἀνεῖλε τὴν Λακεδαιμονίων μόραν, DIN. 1, 75; *Conon gained the (great) naval victory of (at) Cnidus, Iphicrates annihilated the Lacedaemonian mora.*

239. INGRESSIVE AORIST.—The aorist often appears as the point of origin. This is due to the character of the verbs, which are chiefly denominative. Hence this aorist, which is called the ingressive aorist, is usually the first aorist. (Outset Aorist.)

ἐβασίλευσε . . . Γύγης, HDT. 1, 13; *Gyges became king.*

PLATO, Euthyd. 276 D: *ἐγέλασάν τε καὶ ἐθορύβησαν, They set up a laugh and broke out into applause.*[2]

XEN. Hell. 2, 2, [24]: *Διονύσιος . . . ἐτυράννησε (=τύραννος ἐγένετο), D. became tyrant.*

THUC. 1, 4: *ἦρξέ τε καὶ οἰκιστὴς . . . ἐγένετο, He acquired the rule and became founder.*

HDT. 1, 13 (see above). 1, 19: *ἐνόσησε ὁ Ἀλυάττης, Alyattes fell sick.* 7, 45: *ὁ Ξέρξης . . . ἐδάκρυσε, Xerxes burst into tears.*

AR. Eccl. 431: *εἶτ' ἐθορύβησαν κἀνέκραγον ὡς εὖ λέγοι.*

AESCHYL. P. V. 235: *ἐγὼ δ' ἐτόλμησ(α).*

PIND. O. 7, 37: *ἀνορούσαισ' ἀλάλαξεν ὑπερμάκει βοᾷ (gave a wild halloo).*

HOM. Il. 3, 259: *ῥίγησεν (gave a shudder) δ' ὁ γέρων.* 11, 546: *τρέσσε, He took to flight.*

240. *So with the moods and verbals:*

ἐὰν νοσήσῃ, *if he falls sick;* **μὴ νοσήσαιμι,** *may I not fall sick;* **νοσῆσαι,** *to fall sick;* **νοσήσας,** *having fallen sick* = **εἰς νόσον ἐμπεσών.**

ANTIPHON, 2 β 1: *ὅταν . . . νοσήσωσιν, ὑγιεῖς γενόμενοι σῴζονται.*

PLATO, Critias, 111 B: *νοσήσαντος σώματος ὀστᾶ.* Timae. 84 A: *τὸ δὲ δὴ σάρκας ὀστοῖς ξυνδοῦν ὁπότ' ἂν νοσήσῃ (becomes diseased) . . . καταψήχεται.*

THUC. 2, 58, 2: *ὥστε καὶ τοὺς προτέρους στρατιώτας νοσῆσαι.*

AR. Pl. 569: *πλουτήσαντες (257).* 834–6: *κἀγὼ μὲν ᾤμην οὕς τέως | εὐηργέτησα δεομένους ἕξειν φίλους | ὄντως βεβαίους, εἰ δεηθείην ποτέ.*

AESCHYL. P. V. 203: *σπεύδοντες, ὡς Ζεὺς μήποτ' ἄρξειεν (become lord) θεῶν.*

[1] On the proportion of aorist and imperfect, see B. L. G. in A. J. P. iv (1883), 163; xiv (1893), 104; xvi (1895), 259; and C. W. E. M. in A. J. P. xvi (1895), 142.

[2] It should be noted that the ingressive rendering is not a proof, but only an illustration. See C. W. E. M. in A. J. P. xvi (1895), 150–1.

241. INGRESSIVE TRANSLATION OF SECOND AORIST. — Ingressive translations are, of course, possible with a number of second aorists, as **ἔστην,** *I took a stand,* **ἔβην,** *I took a step;* but there is not the same contrast between state and entrance upon a state as in the first aorist, not the same *πόρευσις εἰς τὸ εἶναι*, as it is called by a late writer, [PLATO], Defi. 411 A. Especially common is the ingressive translation of **ἔσχον.** **ἔχω,** *I hold,* **ἔσχον,** *I took hold;* **ἔχω,** *I possess, I am possessor, have,* **ἔσχον,** *I took possession, I got.* This is all the more natural as ἔχω connotes a state and is often used in periphrases with verbal nouns. **αἰτίαν ἔσχον = ᾐτιάθην,** *got blamed* (see 178).

ὁ δὲ Κυαξάρης . . . τὴν βασιλείαν ἔσχε = ἐβασίλευσε = βασιλεὺς ἐγένετο, XEN. Cyr. 1, 5, 2; *Cyaxares succeeded to the throne.*

XEN. Cyr. 1, 5, 2 (see above).

THUC. 1, 12, 3: Δωριῆς . . . ὀγδοηκοστῷ ἔτει ξὺν Ἡρακλείδαις Πελοπόννησον ἔσχον (cf. ᾤκησαν *ibid.*). 1, 103, 4: καὶ ἔσχον Ἀθηναῖοι Μέγαρα καὶ Πηγάς. 4, 49: αὐτοὶ Ἀκαρνᾶνες οἰκήτορες ἀπὸ πάντων ἔσχον τὸ χωρίον. 4, 95, 3: τὴν Βοιωτίαν ποτὲ ἔσχον. 8, 23, 3: τοὺς ἀντιστάντας μάχῃ νικήσαντες τὴν πόλιν ἔσχον. 8, 106, 1: τὴν . . . νίκην ταύτην . . . ἔσχον, *They gained this victory.*

AR. Ran. 1035: τιμὴν καὶ κλέος ἔσχεν.

PIND. O. 2, 10: ἱερὸν ἔσχον οἴκημα ποταμοῦ. P. 1, 65: ἔσχον δ' Ἀμύκλας ὄλβιοι. 3, 24: ἔσχε τοιαύταν μεγάλαν ἀΓάταν (cf. HOM. Il. 16, 685: μέγ' ἀάσθη).

242. *So with the moods and verbals:*

ἡγούμενοι, εἰ ταύτην (sc. τὴν ἡμετέραν πόλιν) **σχοῖεν, ῥᾳδίως καὶ τἆλλα ἕξειν,** THUC. 6, 33, 2. **τὴν ἐπωνυμίαν . . . σχεῖν,** *Ibid.* 1, 9, 2. **τῷ . . . σχόντι γυναῖκα = γήμαντι,** *Ibid.* 2, 29, 3; *Who took to wife.*

243. AORIST OF ACTIONS OF LONG DURATION. — The aorist is often used for rapid, individual action. But it is rather the tense of momentum than the tense of momentary action. No matter how long the action, it may be represented by the aorist, and it must be represented by the aorist when it is summed up. With definite numbers the aorist is the rule except as set forth in sections 208–10. (Complexive Aorist.)

Εὐκτήμων . . . ἐβίω ἔτη ἓξ καὶ ἐνενήκοντα, ISAE. 6, 18; *Euctemon lived ninety-six years.*

LYCURG. 72: ἐνενήκοντα . . . ἔτη τῶν Ἑλλήνων ἡγεμόνες κατέστησαν.

DEM. 38, 12: τούτων . . . ἐπίτροπος . . . ἐγένεθ' ἑκκαίδεκ' ἔτη, *Of these he was* (not *became*) *guardian sixteen years.*

ISAE. 6, 18 (see above).

LYS. 12, 4: ἔτη δὲ τριάκοντα ᾤκησε.

ANDOC. 3, 4: ἡμῖν εἰρήνη ἐγένετο . . . ἔτη πεντήκοντα, καὶ ἐνεμείναμεν ἀμφότεροι ταύταις ταῖς σπονδαῖς ἔτη τριακαίδεκα.

THUC. 2, 2: τέσσαρα μὲν γὰρ καὶ δέκα ἔτη ἐνέμειναν αἱ τριακοντούτεις σπονδαί. 4, 6, 2: ἡμέρας . . . πεντεκαίδεκα ἔμειναν ἐν τῇ Ἀττικῇ, *They remained fifteen days in Attica.*

HDT. 2, 157: Ψαμμήτιχος . . . ἐβασίλευσε Αἰγύπτου τέσσερα καὶ πεντήκοντα ἔτεα.

AR. Pl. 846: οὔκ, ἀλλ' ἐνερρίγωσ' ἔτη τριακαίδεκα.

HOM. Il. 6, 174: ἐννῆμαρ ξείνισσε (209).

244. *So of the Moods:*

LYCURG. 58. ἐξ ἔτη συνεχῶς ἀποδημήσας, *Having been abroad for six years continuously.*

LYS. 24, 9: δεκάκις ἂν ἕλοιτο χορηγῆσαι μᾶλλον ἢ ἀντιδοῦναι ἅπαξ.

PLATO, Legg. 955 A: δεθῆναι . . . ἐνιαυτόν, *To be put in jail a year.*

HDT. 1, 7: ἄρξαντες . . . ἔτεα πέντε τε καὶ πεντακόσια. 1, 16. 25.

ANACR. 8: ἔτεα πεντήκοντά τε καὶ ἑκατὸν . . . βασιλεῦσαι.

HOM. Il. 6, 217: ἐείκοσιν ἤματ' ἐρύξας.

245. AORIST OF TOTAL NEGATION.—As the aorist is used of one, so it is used of none. Total negation is expressed by the aorist, as resistance to pressure is expressed by the imperfect (216).

οὐχ εἷλον, *They did not take;* οὐχ ἥρουν, *They could not take.* οὐκ ἐδέξαντο, *They did not receive;* οὐκ ἐδέχοντο, *They would not receive.* οἱ μὲν οὐκ ἦλθον, οἱ δ' ἐλθόντες οὐδὲν ἐποίουν, DEM. 18, 151; *Some did not come; some, when they did come, would not do anything.*

LYS. 3, 14: οὐδεὶς οὔτε κατεάγη τὴν κεφαλὴν οὔτε ἄλλο κακὸν οὐδὲν ἔλαβεν.

PLATO, Gorg. 471 B: οὐ μετεμέλησεν αὐτῷ.

XEN. Conv. 1, 14: οὐκ ἐκίνησε γέλωτα.

AR. Ach. 34–6: οὐδεπώποτ' εἶπεν (sc. ὁ δῆμος), ἄνθρακας πρίω, | . . . | ἀλλ' αὐτὸς ἔφερε πάντα.

AESCHYL. Pers. 179: οὔτι πω τοιόνδ' ἐναργὲς εἰδόμην.

PIND. O. 1, 47: οὐδὲ ματρὶ πολλὰ μαιόμενοι φῶτες ἄγαγον.

HOM. Il. 3, 239–40: ἦ οὐχ ἑσπέσθην Λακεδαίμονος ἐξ ἐρατεινῆς, | ἦ δεύρω μὲν ἕποντο κτέ.

246. The same principle applies to the moods. The change of tense from present to aorist is often to be accounted for by a change from positive to negative, and *vice versa.*

μηδὲν ἁμαρτεῖν ἐστι θεῶν καὶ πάντα κατορθοῦν, Epigr. ap. DEM. 18, 289;

To make no blunder and do all things right, (that) is (the province) of the gods (alone).

DEM. (Epigr. ap.), 18, 289 (see above).

ISOC. 4, 11: *ὥσπερ . . . τὸν . . . ἀκριβῶς ἐπιστάμενον λέγειν ἁπλῶς οὐκ ἂν δυνάμενον εἰπεῖν.*

ANTIPHON, 1, 6: *ἐξουσία ἦν σαφῶς εἰδέναι . . . οὐκ ἦν πυθέσθαι.*

PLATO, Alc. II, 143 B: *ὅπερ οὖν οὐδεὶς ἂν οἰηθείη, ἀλλὰ τοῦτό γε πᾶς ἂν οἴοιτο ἱκανὸς εἶναι.* Ion, 531 B: *εἰ δὲ σὺ ἦσθα μάντις, οὐκ, εἴπερ περὶ τῶν ὁμοίως λεγομένων οἷός τ' ἦσθα ἐξηγήσασθαι (= οὐχ οἷός τ' εἶ ἐξηγήσασθαι), καὶ περὶ τῶν διαφόρως λεγομένων ἠπίστω ἂν ἐξηγεῖσθαι;*

XEN. An. 2, 4, 6: *ἀδύνατον διαβῆναι.*

THUC. 1, 70, 2: *τὰ ὑπάρχοντά τε σῴζειν καὶ ἐπιγνῶναι μηδέν.*

AR. Lys. 129: *οὐκ ἂν ποιήσαιμ(ι)* (no metrical necessity).

AESCHYL. P. V. 63: *πλὴν τοῦδ' ἂν οὐδεὶς ἐνδίκως μέμψαιτό μοι* (no metrical necessity).

PIND. N. 8, 44–5: *τὸ δ' αὖτις τεὰν ψυχὰν κομίξαι | οὔ μοι δυνατόν* (no metrical necessity).

247. When the negative is the equivalent of the positive present, the present is more frequently used in both members.

θάρσει, Γύγη, καὶ μὴ φοβεῦ, HDT. 1, 9; *Be of good courage, Gyges, and be not afraid.* **ἀποστερεῖν καὶ μὴ ἀποδιδόναι,** DEM. [35], 42.

DEM. [35], 42 (see above).

AESCHIN. 2, 59: *παρεῖναι καὶ μὴ ἀποδημεῖν.*

HDT. 1, 9 (see above).

HOM. Od. 4, 825: *θάρσει, μηδέ τι πάγχυ μετὰ φρεσὶ δείδιθι λίην.*

248. THE AORIST FOR THE PERFECT.—The aorist is very often used where we should expect the perfect.

1. Many verbs form no perfect. So many of the liquid verbs. The aorist is next of kin. In later Greek many mechanical perfects have been formed from the desire of analogy. See Curtius, Verbum II, 211.

ἀλλὰ Θετταλία πῶς ἔχει; οὐχὶ τὰς πολιτείας καὶ τὰς πόλεις αὐτῶν παρῄρηται, καὶ τετραρχίας κατέστησεν,[1] **ἵνα μὴ μόνον κατὰ πόλεις, ἀλλὰ καὶ κατ' ἔθνη δουλεύωσιν;** DEM. 9, 26.

DEM. 9, 26 (see above).

ISOC. 5, 19–21: *οὐκ ἐλάττω τὴν βασιλείαν πεποίηκεν ἀλλ' εὐχῆς ἄξια διαπέπρακται. τί γὰρ ἐλλέλοιπεν; οὐ . . . πεποίηκεν . . . προσῆκται . . . πεποίηκεν . . .*

[1] DIONYS. HAL., De admir. vi, 54 (R. vi, p. 1120), in quoting this passage, gives *καθέστακεν*, a characteristic variant.

κατέστραπται . . . εἴληφεν . . . γέγονεν; ἁπάσης δὲ τῆς Θράκης οὓς ἠβουλήθη δεσπότας κατέστησεν; (A solitary aorist after a long string of perfects.)

AR. Av. 301: τί φῄς; τίς γλαῦκ' Ἀθήναζ' ἤγαγε; (No classic perfect.)

AESCHYL. P. V. 28: τοιαῦτ' ἐπηύρου (no perfect) τοῦ φιλανθρώπου τρόπου.

PIND. O. 10, 7–8: ὁ μέλλων χρόνος | ἐμὸν καταίσχυνε βαθὺ χρέος (see note ad loc.).

HOM. Il. 5, 127–8: ἀχλὺν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἕλον, ἣ πρὶν ἐπῆεν, | ὄφρ' εὖ γιγνώσκῃς ἠμὲν θεὸν ἠδὲ καὶ ἄνδρα (ᾔρηκα is not found in Homer).

249. 2. When the perfect is used as a present, the aorist may take a perfect translation.[1]

πολλάκις ἐθαύμασα, XEN. Mem. 1, 1, 1; *I have often wondered.* **ἔκτησο . . . αὐτὸς τά περ αὐτὸς ἐκτήσαο,** HDT. 7, 29; *Keep thyself what thyself hast made.*

LYS. 12, 3: πολλάκις εἰς πολλὴν ἀθυμίαν κατέστην, μὴ . . . ποιήσωμαι.

XEN. Mem. 1, 1, 1 (see above).

HDT. 4, 97: οὐ γὰρ ἔδεισά κω μὴ ἐσσωθέωμεν ὑπὸ Σκυθέων μάχῃ. 7, 29 (see above).

EUR. Alc. 541: τεθνᾶσιν οἱ θανόντες· ἀλλ' ἴθ' εἰς δόμους, *Once dead, the dead stay dead. Get thee within.* fr. 507: τί τοὺς θανόντας οὐκ ἐᾷς τεθνηκέναι;

AESCHYL. Cho. 504: οὕτω γὰρ οὐ τέθνηκας οὐδέ περ θανών, *Thus (shalt thou show) thou art not dead though thou hast died.*

HOM. Od. 1, 166–8: νῦν δ' ὁ μὲν ὣς ἀπόλωλε . . . τοῦ δ' ὤλετο νόστιμον ἦμαρ.

Il. 13, 623–4: οὐδέ τι . . . ἐδδείσατε. 772–3: νῦν ὤλετο πᾶσα κατ' ἄκρης Ἴλιος αἰπεινή.

250. 3. The aorist is used from affinity to the negative.

τῶν οἰκετῶν οὐδένα κατέλιπεν, ἀλλ' ἅπαντας πέπρακε, AESCHIN. 1, 99; *Not a servant has he left (did he leave), but he has sold them all (they are all sold).*

HYPER. Eux. 28: οὐδ' αὐτὸς ἰδιώτην οὐδένα πώποτε ἐν τῷ βίῳ ἔκρινα . . . τίνας οὖν κέκρικα;

AESCHIN. 1, 99 (see above).

ISOC. 3, 35: φανήσομαι γὰρ οὐδένα μὲν πώποτ' ἀδικήσας, πλείους δὲ . . . τῶν πολιτῶν . . . εὖ πεποιηκὼς . . . ἢ σύμπαντες οἱ πρὸ ἐμοῦ βασιλεύσαντες.

251. 4. *Other examples:*

ISOC. 8, 19: ὁ μὲν τοίνυν πόλεμος ἁπάντων ἡμᾶς τῶν εἰρημένων ἀπεστέρηκεν· καὶ γὰρ πενεστέρους ἐποίησε καὶ πολλοὺς κινδύνους ὑπομένειν ἠνάγκασε καὶ πρὸς τοὺς Ἕλληνας διαβέβληκε καὶ πάντας τρόπους τεταλαιπώρηκεν ἡμᾶς.

[1] A. J. P. iv (1883), 429, note.

HOM. Il. 4, 243–6: *τίφθ' οὕτως ἔστητε τεθηπότες ἠύτε νεβροί; | αἴ τ' . . . | ἑστᾶσ', . . . | ὣς ὑμεῖς ἔστητε τεθηπότες οὐδὲ μάχεσθε* (ἔστητε is here used instead of a perfect in a present sense).

252. This is especially important in the matter of sequence. See LYS. 12, 3 (249), HDT. 4, 97 (249), and HOM. Il. 5, 127–8 (248), where the aorist equals the perfect and naturally takes the sequence of the principal tenses.[1]

253. AORIST TRANSLATED BY THE PLUPERFECT.—We often translate the aorist by a pluperfect for the sake of clearness.

τοῖς ἰδίοις χρήσεσθαι ἔφη, ἃ ὁ πατὴρ αὐτῷ ἔδωκεν, XEN. Hell. 1, 5, 3; *He said that he would use his own means, which his father had given him.*

XEN. Hell. 1, 5, 3 (see above). 7, 2, 19: *ὡς δὲ τὴν νύκτα ἠγρύπνησαν, ἐκάθευδον μέχρι πόρρω τῆς ἡμέρας, As they had been awake all night, they slept until far into the day.*

THUC. 7, 1, 3: *τὰς γὰρ ναῦς ἀνείλκυσαν ἐν Ἰμέρᾳ, The ships they had beached in Himera.*

HDT. 4, 146: *αἱ δὲ ἐπείτε ἐσῆλθον, ποιέουσι τοιάδε.* 147: *δεινὸν ποιεύμενος ἄρχεσθαι ὑπ' ἄλλων ἐπείτε ἐγεύσατο ἀρχῆς.*

For other examples, see *Temporal Sentences.*

254. For the difference of the aorist and the pluperfect, compare HDT. 3, 25: *πρὶν δὲ τῆς ὁδοῦ τὸ πέμπτον μέρος διεληλυθέναι τὴν στρατιήν, αὐτίκα πάντα αὐτοὺς τὰ εἶχον σιτίων ἐχόμενα ἐπελελοίπεε, μετὰ δὲ τὰ σιτία καὶ τὰ ὑποζύγια ἐπέλιπε κατεσθιόμενα, Before they* HAD *completed the fifth part of the journey, the provisions* HAD *entirely failed them, and after their provisions their beasts of burden* FAILED *them.*

255. GNOMIC AORIST.—The universal present may be represented by the aorist. The principle is that of the generic article. A model individual is made to represent a class. This is called the gnomic aorist, because it is used in maxims, sentences, proverbs (*γνῶμαι*), which delight in concrete illustrations. The gnomic aorist interchanges freely with the present, but does not thereby lose its peculiar effect.[2]

ῥώμη . . . μετὰ μὲν φρονήσεως ὠφέλησεν, ἄνευ δὲ ταύτης πλείω τοὺς ἔχοντας ἔβλαψε, ISOC. [1], 6; *Strength with judgment does good, without it does greater harm to those that possess it.*

DEM. 2, 9: *ὅταν μὲν γὰρ ὑπ' εὐνοίας τὰ πράγματα συστῇ, . . . συμπονεῖν . . .*

[1] A. J. P. iv (1883), 429, note. [2] See note on PIND. P. 8, 15.

ἐθέλουσιν ἄνθρωποι· ὅταν δ' ἐκ πλεονεξίας καὶ πονηρίας τις ὥσπερ οὗτος ἰσχύσῃ, ἡ πρώτη πρόφασις καὶ μικρὸν πταῖσμα πάντ' ἀνεχαίτισεν καὶ διέλυσεν. *Ibid.* 10. 21. 5, 12.

Isoc. 1, 6 (see above). 5, 38: ἐπὴν δὲ κακῶς ἀλλήλους διαθῶσιν, οὐδενὸς διαλύοντος αὐτοὶ διέστησαν.

Plato, Legg. 720 D: ὁ δὲ ἐλεύθερος (sc. ἰατρός) . . . διδάσκει τὸν ἀσθενοῦντα αὐτόν, καὶ οὐ πρότερον ἐπέταξε πρὶν ἂν πῃ ξυμπείσῃ, *The physician who is free (and not a slave) instructs the patient himself and does not give a prescription until he in some way succeeds in convincing him.* Phaedo, 73 D: οἱ ἐρασταί, ὅταν ἴδωσι λύραν . . . ἢ ἄλλο τι οἷς τὰ παιδικὰ αὐτῶν εἴωθε χρῆσθαι, πάσχουσι τοῦτο· ἔγνωσάν τε τὴν λύραν καὶ ἐν τῇ διανοίᾳ ἔλαβον τὸ εἶδος τοῦ παιδός, οὗ ἦν ἡ λύρα.

Hdt. 7, 10, ε): οὕτω δὲ καὶ στρατὸς πολλὸς ὑπὸ ὀλίγου διαφθείρεται κατὰ τοιόνδε. ἐπεάν σφι ὁ θεὸς φθονήσας φόβον ἐμβάλῃ ἢ βροντήν, δι' ὧν ἐφθάρησαν ἀναξίως ἑωυτῶν (a good example of general principle and particular illustration).

Com. Men. 4, 354, 495: τύχη τέχνην ὤρθωσεν, οὐ τέχνη τύχην.

Pind. O. 4, 4: ξείνων δ' εὖ πρασσόντων, ἔσαναν αὐτίκ' ἀγγελίαν ποτὶ γλυκεῖαν ἐσλοί. O. 7, 30–1: αἱ δὲ φρενῶν ταραχαὶ παρέπλαγξαν καὶ σοφόν. fr. 225: ὁπόταν θεὸς ἀνδρὶ χάρμα πέμψῃ, πάρος μέλαιναν κραδίαν ἐστυφέλιξεν . . .

Simon. C. 65: ὁ δ' αὖ θάνατος κίχε καὶ τὸν φυγόμαχον.

Theogn. 661–6: καὶ ἐκ κακοῦ ἐσθλὸν ἔγεντο, | καὶ κακὸν ἐξ ἀγαθοῦ· καί τε πενιχρὸς ἀνὴρ | αἶψα μάλ' ἐπλούτησε· καὶ ὃς μάλα πολλὰ πέπαται, | ἐξαπίνης πάντ' οὖν ὤλεσε νυκτὶ μιῇ. | καὶ σώφρων ἥμαρτε, καὶ ἄφρονι πολλάκι δόξα | ἕσπετο, καὶ τιμῆς καὶ κακὸς ὢν ἔλαχεν.

Solon, 13, 8. 28. 29. 31. 38. 54. 68.

Tyrt. 12, 20–2: οὗτος ἀνὴρ ἀγαθὸς γίγνεται ἐν πολέμῳ· | αἶψα δὲ δυσμενέων ἀνδρῶν ἔτρεψε φάλαγγας | τρηχείας, σπουδῇ τ' ἔσχεθε κῦμα μάχης.

Hes. Theog. 436: παραγίγνεται ἠδ' ὀνίνησι, but 442–3: ῥηιδίως ἄγρην κυδρὴ θεὸς ὤπασε πολλήν, | ῥεῖα δ' ἀφείλετο φαινομένην, ἐθέλουσά γε θυμῷ. 447: ἐξ ὀλίγων βριάει, κἀκ πολλῶν μείονα θῆκεν. (The end of the verse is more than a metrical shift; it is a swoop.)

Hom. Il. 4, 442–3: ἥ τ' ὀλίγη μὲν πρῶτα κορύσσεται, αὐτὰρ ἔπειτα | οὐρανῷ ἐστήριξε κάρη καὶ ἐπὶ χθονὶ βαίνει.

256. Aorist of Comparison.—Ultimately akin to the gnomic aorist is the aorist of comparison which is often used in poetry, the concrete example being more vivid and striking.

δεῖ δὴ πάντας, ὥσπερ οἱ ἰατροί, ὅταν καρκίνον . . . ἴδωσιν, ἀπέκαυσαν ἢ ὅλως ἀπέκοψαν, οὕτω τοῦτο τὸ θηρίον ὑμᾶς ἐξορίσαι κτέ., Dem. 25, 95; *As physicians, when they see a cancer, burn it off or cut it off bodily, so ought you all to landdamn this monster.*

Solon, 13, 18–25: ὥστ' ἄνεμος νεφέλας αἶψα διεσκέδασεν | ἠρινός, ὃς . . .

γῆν κατὰ πυροφόρον | δηώσας καλὰ ἔργα, θεῶν ἔδος αἰπὺν ἱκάνει | οὐρανόν, αἰθρίην δ' αὖτις ἔθηκεν ἰδεῖν | . . . | τοιαύτη Ζηνὸς πέλεται τίσις.

HOM. Od. 4, 335–40: ὡς δ' ὁπότ' ἐν ξυλόχῳ ἔλαφος κρατεροῖο λέοντος | νεβροὺς κοιμήσασα νεηγενέας γαλαθηνοὺς | κνημοὺς ἐξερέῃσι καὶ ἄγκεα ποιήεντα | βοσκομένη, ὁ δ' ἔπειτα ἐὴν εἰσήλυθεν εὐνήν, | ἀμφοτέροισι δὲ τοῖσιν ἀεικέα πότμον ἐφῆκεν· | ὡς Ὀδυσεὺς κείνοισιν ἀεικέα πότμον ἐφήσει.

Il. 3, 23–28: ὥς τε λέων ἐχάρη μεγάλῳ ἐπὶ σώματι κύρσας, | . . . ὡς ἐχάρη Μενέλαος Ἀλέξανδρον θεοειδῆ | ὀφθαλμοῖσιν ἰδών.

257. GNOMIC PERFECT AND FUTURE.—The so-called gnomic perfect and gnomic future correspond to English uses. The gnomic future is based on expectation, the gnomic perfect on experience.

Perfect:

πολλοὶ . . . ἤδη δοῦλοι . . . σεσώκασι δεσπότας, PLATO, Legg. 776 D–E; *Many slaves ere now have saved masters.*

ANDOC. [4], 19: ὅστις δὲ ὑπερορᾷ ταῦτα, τὴν μεγίστην φυλακὴν ἀνῄρηκε τῆς πόλεως, *Whoso overlooks this, has taken away the greatest safeguard of the state.*

PLATO, Legg. 776 D–E (see above).

HDT. 2, 6: ὅσοι μὲν γὰρ γεωπεῖναί εἰσι ἀνθρώπων, ὀργυιῇσι μεμετρήκασι τὴν χώρην, ὅσοι δὲ ἧσσον γεωπεῖναι, σταδίοισι, κτέ.

AR. Vesp. 493–5: ἦν μὲν ὠνῆταί τις ὀρφώς, μεμβράδας δὲ μὴ θέλῃ, | εὐθέως εἴρηχ' ὁ πωλῶν πλησίον τὰς μεμβράδας· | οὗτος ὀψωνεῖν ἔοιχ' ἅνθρωπος ἐπὶ τυραννίδι. Pl. 567–9: σκέψαι . . . τοὺς ῥήτορας, ὡς ὁπόταν μὲν | ὦσι πένητες, περὶ τὸν δῆμον . . . εἰσὶ δίκαιοι, πλουτήσαντες δ' ἀπὸ τῶν κοινῶν παραχρῆμ' ἄδικοι γεγένηνται.

EUR. fr. 1028: ὅστις νέος ὢν μουσῶν ἀμελεῖ, | τόν τε παρελθόντ' ἀπόλωλε χρόνον | καὶ τὸν μέλλοντα τέθνηκεν.

PIND. O. 1, 54: ἀκέρδεια λέλογχεν θαμινὰ κακαγόρους. P. 3, 54: κέρδει καὶ σοφία δέδεται.

THEOGN. 109–10: ἄπληστον γὰρ ἔχουσι κακοὶ νόον· ἢν δ' ἓν ἁμάρτῃς, | τῶν πρόσθεν πάντων ἐκκέχυται φιλότης.

SOLON, 13, 27–8: αἰεὶ δ' οὔ τι λέληθε διαμπερές, ὅστις ἀλιτρὸν | θυμὸν ἔχῃ, πάντως δ' ἐς τέλος ἐξεφάνη.

TYRT. 11, 14: τρεσσάντων δ' ἀνδρῶν πᾶσ' ἀπόλωλ' ἀρετή.

HOM. Il. 5, 531–2: αἰδομένων δ' ἀνδρῶν πλέονες σόοι ἠὲ πέφανται· | φευγόντων δ' οὔτ' ἄρ κλέος ὄρνυται οὔτε τις ἀλκή. 15, 139–40: ἤδη γάρ τις τοῦ γε βίην καὶ χεῖρας ἀμείνων | ἢ πέφατ' ἢ καὶ ἔπειτα πεφήσεται.

258. *Future:*

οὐδὲ ἄλλου οὐδενὸς ἐμψύχου κεφαλῆς γεύσεται Αἰγυπτίων οὐδείς, HDT. 2, 39; *No Egyptian (none of the E.) tastes (will taste) of the head of this or any other animal.*

HDT. 1, 173: εἰρομένου δὲ ἑτέρου τὸν πλησίον τίς εἴη, καταλέξει ἑωυτὸν μητρόθεν. 2, 5: κατεὶς καταπειρητηρίην πηλόν τε ἀνοίσεις καὶ ἐν ἕνδεκα ὀργυιῇσι ἔσεαι (Traveller's Future). 2, 39 (see above). 41: τῶν εἵνεκα οὔτε ἀνὴρ Αἰγύπτιος οὔτε γυνὴ ἄνδρα Ἕλληνα φιλήσειε ἂν τῷ στόματι, οὐδὲ μαχαίρῃ ἀνδρὸς Ἕλληνος χρήσεται . . . οὐδὲ κρέως καθαροῦ βοὸς διατετμημένου Ἑλληνικῇ μαχαίρῃ γεύσεται (fut. parallel with opt. and ἄν).

SOLON, 13, 55–6: τὰ δὲ μόρσιμα πάντως | οὔτε τις οἰωνὸς ῥύσεται οὔθ' ἱερά.

259. EMPIRICAL AORIST.—But when the aorist has a temporal adverb or a negative or a numeral with it, it is best referred to the same class with the English perfect of experience (empirical aorist).

πολλάκις . . . δεσπόται ὀργιζόμενοι μείζω κακὰ ἔπαθον ἢ ἐποίησαν, XEN. Hell. 5, 3, 7: *Often have masters suffered from anger greater evils than they have inflicted.*

LYCURG. 79: τοὺς μὲν γὰρ ἀνθρώπους πολλοὶ ἤδη ἐξαπατήσαντες καὶ διαλαθόντες οὐ μόνον τῶν παρόντων κινδύνων ἀπελύθησαν ἀλλὰ κτέ.

PLATO, Phaedr. 234 B: τοὺς μὲν ἐρῶντας οἱ φίλοι νουθετοῦσιν . . . τοῖς δὲ μὴ ἐρῶσιν οὐδεὶς πώποτε τῶν οἰκείων ἐμέμψατο.

XEN. Hell. 5, 3, 7 (see above). Oec. 5, 18: καὶ πρόβατα δ' ἐνίοτε κάλλιστα τεθραμμένα νόσος ἐλθοῦσα κάκιστα ἀπώλεσεν. Cf. [R. A.] 2, 20: ὅστις δὲ μὴ ὢν τοῦ δήμου εἵλετο ἐν δημοκρατουμένῃ πόλει οἰκεῖν μᾶλλον ἢ ἐν ὀλιγαρχουμένῃ, ἀδικεῖν παρεσκευάσατο καὶ ἔγνω ὅτι κτέ.

HDT. 2, 68: γλῶσσαν δὲ μοῦνον θηρίων οὐκ ἔφυσε. 3, 53: πολλοὶ δὲ ἤδη τὰ μητρώια διζήμενοι τὰ πατρώια ἀπέβαλον.

COM. Men. 4, 346, 205: ἡ γλῶσσα πολλοὺς εἰς ὄλεθρον ἤγαγεν.

EUR. fr. 360, 28–9: τὰ μητέρων δὲ δάκρυ' ὅταν πέμπῃ τέκνα, | πολλοὺς ἐθήλυν' εἰς μάχην ὁρμωμένους.

PIND. O. 1, 31–3: χάρις δ', ἅπερ ἅπαντα τεύχει τὰ μείλιχα θνατοῖς, | . . . καὶ ἄπιστον ἐμήσατο πιστὸν | ἔμμεναι τὸ πολλάκις. N. 11, 39–41: ἐν σχερῷ δ' οὔτ' ὢν μέλαιναι καρπὸν ἔδωκαν ἄρουραι, | δένδρεά τ' οὐκ ἐθέλει πάσαις ἐτέων περόδοις | ἄνθος εὐῶδες φέρειν.

THEOGN. 137–8: πολλάκι γὰρ δοκέων θήσειν κακόν, ἐσθλὸν ἔθηκεν· | καί τε δοκῶν θήσειν ἐσθλόν, ἔθηκε κακόν. 605: πολλῷ τοι πλέονας λιμοῦ κύρος ὤλεσεν ἤδη. 639–640: πολλάκι παρ δόξαν τε καὶ ἐλπίδα γίνεται εὖ ῥεῖν | ἔργ' ἀνδρῶν, βουλαῖς δ' οὐκ ἐπέγεντο τέλος.

HES. O. et D. 240–247: πολλάκι . . . ἀπηύρα, . . . ἐπήγαγε . . . ἀποφθινύθουσι . . . τίκτουσιν, μινύθουσι . . . ἀπώλεσεν . . . ἀποαίνυται.

HOM. Il. 2, 117–8: ὃς δὴ πολλάων πολίων κατέλυσε κάρηνα | ἠδ' ἔτι καὶ λύσει. (This example is very instructive as to the conception of the empirical aorist.)

260. AORIST IN GENERAL DESCRIPTIONS.—From this gnomic use of the aorist arises its use in general descriptions, in which the aorist is designedly employed to express concentrated action.

αἱ μὲν γὰρ ἀθάνατοι καλούμεναι (sc. ψυχαί), **ἡνίκ' ἂν πρὸς ἄκρῳ γένωνται, . . . ἔστησαν,** PLATO, Phaedr. 247 B–C; *The souls called immortal, when they get in front of the top, stop* (*short*).

DEM. [35], 1–2: *οὗτοι γὰρ δεινότατοι μέν εἰσι δανείσασθαι χρήματ' ἐν τῷ ἐμπορίῳ, ἐπειδὰν δὲ λάβωσι . . ., εὐθὺς ἐπελάθοντο . . . ἀλλ' ἀντὶ τοῦ ἀποδοῦναι σοφίσματα εὑρίσκουσι . . . καὶ εἰσὶ πονηρότατοι ἀνθρώπων.*

PLATO, Phaedr. 245–56. Often in this celebrated description, e.g. 247 B–C (see above).

HDT. 2, 47: *ἦν τις ψαύσῃ αὐτῶν* (sc. *Αἰγυπτίων*) *παριὼν ὑός, αὐτοῖσι τοῖσι ἱματίοισι ἀπ' ὧν ἔβαψε ἑωυτὸν βὰς ἐπὶ τὸν ποταμόν.* 87: *ἐπεὰν τοὺς κλυστῆρας πλήσωνται τοῦ ἀπὸ κέδρου ἀλείφατος γινομένου, ἐν ὧν ἔπλησαν*[1] *τοῦ νεκροῦ τὴν κοιλίην.* 3, 82: *ἐς ἔχθεα μεγάλα ἀλλήλοισι ἀπικνέονται, ἐξ ὧν στάσιες ἐγγίνονται, ἐκ δὲ τῶν στασίων φόνος· ἐκ δὲ τοῦ φόνου ἀπέβη ἐς μουναρχίην.*

COM. Apollodor. 4, 455: *εἰς οἰκίαν ὅταν τις εἰσίῃ φίλου,* | *ἔστιν θεωρεῖν, Νικοφῶν, τὴν τοῦ φίλου* | *εὔνοιαν εὐθὺς εἰσιόντα τὰς θύρας.* | *ὁ θυρωρὸς ἱλαρὸς πρῶτόν ἐστιν, ἡ κύων* | *ἔσηνε καὶ προσῆλθ', ὑπαντήσας δέ τις* | *δίφρον εὐθέως ἔθηκε, κἂν μηδεὶς λέγῃ* | *μηδέν.*

PIND. O. 2, 63–4: *θανόντων μὲν ἐνθάδ' αὐτίκ' ἀπάλαμνοι φρένες* | *ποιναὶ ἔτισαν.*

SOLON, 13, 53: *ἄλλον μάντιν ἔθηκεν ἄναξ ἑκάεργος Ἀπόλλων.*

261. AORIST IN PASSIONATE QUESTIONS.—In passionate and impatient questions the aorist is used of things to be despatched at once.

τί οὐκ αὐτό γέ μοι τοῦτο ἀπεκρίνω; PLATO, Gorg. 509 E; *Why don't you answer me this very point?*

PLATO, Charm. 155 A: *ἀλλὰ τί οὐκ ἐπέδειξάς μοι τὸν νεανίαν καλέσας δεῦρο;* Gorg. 509 E (see above). So elsewhere.

XEN. Cyr. 2, 1, 4: *τί οὖν . . . οὐ καὶ τὴν δύναμιν ἔλεξάς μοι;* Hiero, 1, 3: *τί οὖν . . . οὐχὶ καὶ σὺ . . . ὑπέμνησάς με;*

HDT. 9, 48: *τί δὴ οὐ . . . ἐμαχεσάμεθα;*

AR. Vesp. 213: *τί οὐκ ἀπεκοιμήθημεν ὅσον ὅσον στίλην; Why don't we snatch a little nap, a wee wee nap?*

262. AORIST WHERE ENGLISH USES PRESENT.—In questions, the English language may also use the past tense, not so readily in such expressions as **ἐπῄνεσα,** *Thank you* (literally *I praised*); **ἐμεμψάμην,** *I blame*; **ἥσθην,** *I am delighted* (Dramatic Aorist).

[1] Notice the tmesis which heightens the effect and helps to prove the purposefulness of the aorist.

ἥσθην ἀπειλαῖς, ἐγέλασα ψολοκομπίαις, AR. Eq. 696; *I like your threats, I laugh at your fire-eating brags.*

AR. Eq. 696 (see above).

EUR. Cycl. 266: *ἀπώμοσ', ὦ κάλλιστον ὦ Κυκλώπιον.* H. F. 1235: *ἐπήνεσ'· εὖ δράσας δέ σ' οὐκ ἀναίνομαι.* Or. 1672: *καὶ λέκτρ' ἐπήνεσ', ἡνίκ' ἂν διδῷ πατήρ.* fr. 282, 13: *ἐμεμψάμην δὲ καὶ τὸν Ἑλλήνων νόμον.*

HOM. Il. 2, 323: *τίπτ' ἄνεῳ ἐγένεσθε;* 14, 95: *νῦν δέ σευ ὠνοσάμην πάγχυ φρένας, οἷον ἔειπες.*

263. AORIST OF THE FUTURE.—The aorist may be used as a vision of the future.

ἀπωλόμην ἄρ', εἴ με δὴ λείψεις, γύναι, EUR. Alc. 386; *I am undone, if thou shalt leave me, wife.*

EUR. Alc. 386 (see above). Med. 78: *ἀπωλόμεσθ' ἄρ', εἰ κακὸν προσοίσομεν | νέον παλαιῷ.*

HOM. Il. 9, 412–5: *εἰ μέν κ' αὖθι μένων Τρώων πόλιν ἀμφιμάχωμαι, | ὤλετο μέν μοι νόστος, ἀτὰρ κλέος ἄφθιτον ἔσται· | εἰ δέ κεν οἴκαδ' ἴκωμαι ἐμὴν ἐς πατρίδα γαῖαν, | ὤλετό μοι κλέος ἐσθλόν.*

264. IMPERFECT, AORIST, AND PLUPERFECT SIDE BY SIDE.—How keenly the differences of the imperfect, aorist, and pluperfect might be felt, is best shown in those passages in which all three are used side by side.

ἐγὼ μὲν ἀπεδήμουν . . . ἐτετελευτήκει δ' ὁ πατὴρ πάλαι, ὅτε οὗτος ἔγημε, DEM. [46], 21; *I was abroad and my father had long been dead when this man got married.*

DEM. [46], 21 (see above). [56], 9: *ἐπειδὴ ὁ Σικελικὸς κατάπλους ἐγένετο καὶ αἱ τιμαὶ τοῦ σίτου ἐπ' ἔλαττον ἐβάδιζον καὶ ἡ ναῦς ἡ τούτων ἀνῆκτο εἰς Αἴγυπτον, εὐθέως οὗτος ἀποστέλλει κτέ.*

LYS. 12, 53: *ἐπειδὴ δὲ εἰς τὸν Πειραιᾶ ἤλθομεν καὶ αἱ ταραχαὶ γεγενημέναι ἦσαν καὶ περὶ τῶν διαλλαγῶν οἱ λόγοι ἐγίγνοντο, πολλὰς ἑκάτεροι ἐλπίδας εἴχομεν κτέ.* 13, 5: *διεφθάρησαν . . . ἐγεγένητο . . . ἐγίγνοντο.*

HDT. 1, 80: *ὡς ὤσφραντο τάχιστα τῶν καμήλων οἱ ἵπποι καὶ εἶδον αὐτάς, ὀπίσω ἀνέστρεφον, διέφθαρτό (lay shattered) τε τῷ Κροίσῳ ἡ ἐλπίς.* 4, 125: *ταραχθέντων . . . ταρασσομένων . . . τεταραγμένους.* 6, 108: *ἐδεδώκεσαν . . . ἔδοσαν . . . ἐδίδοσαν, They had given, they gave, they were for giving, offered.* 7, 193: *οἱ δὲ βάρβαροι, ὡς ἐπαύσατό τε ὁ ἄνεμος καὶ τὸ κῦμα ἔστρωτο, . . . ἔπλεον παρὰ τὴν ἤπειρον, The barbarians, as the wind ceased and the waves had become calm, went sailing along the mainland.*

HOM. Il. 7, 464–5: *ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον. | δύσετο δ' ἠέλιος, τετέλεστο δὲ ἔργον Ἀχαιῶν.*

Future Tense

265. The future denotes either continuance or attainment in the future, and is either *shall* or *will*.

ἕξω, *I will* or *shall have, I will* or *shall get.* **ἄρξω,** *I will* or *shall be ruler, I will* or *shall become ruler.*

LYCURG. 81 (Iusiur. ap.): οὐ ποιήσομαι περὶ πλείονος τὸ ζῆν τῆς ἐλευθερίας, *I will not value life more highly than freedom.*

LYS. 1, 36: οὐδεὶς αὐτῶν ἅψεται, *No one will touch them.*

PLATO, Apol. 29 E: οὐκ εὐθὺς ἀφήσω αὐτὸν οὐδ' ἄπειμι (*will*).

THUC. 1, 22. 4: ἀρκούντως ἕξει, *It will* (*shall*) *suffice.*

AR. Ach. 203: ἐγὼ δὲ φεύξομαί (*will*) γε τοὺς Ἀχαρνέας.

EUR. Bacch. 63: συμμετασχήσω (*will*) χορῶν. fr. 176: τίς γὰρ πετραῖον σκόπελον οὐτάζων δορὶ | ὀδύναισι δώσει (*will succeed in*, etc.);

PIND. O. 1, 37: σὲ δ' ἀντία προτέρων φθέγξομαι (*will*).

HOM. Od. 1, 88: αὐτὰρ ἐγὼν Ἰθάκηνδ' ἐσελεύσομαι.

Il. 1, 29: τὴν δ' ἐγὼ οὐ λύσω.

266. Owing to this indefiniteness of the future in regard to continuance and attainment, the Greek language has a tendency to use other forms of greater temporal exactness, such as the optative with ἄν and ἄν with the subjunctive. The Greek is very rich in expressions for the future.

267. MODAL NATURE OF THE FUTURE.—The future was originally a mood, and this original modal force is regularly retained in dependent clauses, with the exception of the identifying relative, where it serves to describe a definite person or thing. In the principal clauses, this modal force is more or less effaced, just as the force of the English auxiliaries *will* and *shall* is more or less effaced according to the person employed. At the same time, it must be remembered that whenever we translate the Greek future by *shall* or *will*, we make an analysis for which the Greek language is not responsible. The periphrasis that comes nearest to the modal future is μέλλω with the infinitive.

As the modal use of the future in dependent clauses is not treated in the following sections, a few illustrative examples are here given.

παῖδες δέ μοι οὔπω εἰσὶν οἵ με θεραπεύσουσι, LYS. 24, 6; *And I have as yet no children who shall nurse me* (= *to nurse me*). **οὐδὲ** (sc. πρέπει) **τοιαῦτα λέγειν ἐξ ὧν ὁ βίος μηδὲν ἐπιδώσει,** ISOC. 4, 189. **δεήσει δὲ καὶ τῶν ἄλλων βοσκημάτων παμπόλλων, εἴ τις αὐτὰ ἔδεται** (*is to eat them*), PLATO, Rpb. 373 C. **καὶ μὴν ἀνδρεῖόν γε** (sc. δεῖ ἑκάτερον εἶναι), **εἴπερ εὖ μαχεῖται** (*is to be a good fighter*), *Ibid.* 375 A. (Here **εἴπερ . . . μαχεῖται** is parallel with **ἐὰν δέῃ . . . διαμάχεσθαι** just preceding.)

On the Gnomic Future, see **257–8**.

For examples of the Future in the Apodosis of an Ideal Condition, see *Ideal Conditional Sentences.*

268. FUTURE IN DELIBERATIVE QUESTIONS.—The future indicative, like the subjunctive, may be used in questions which expect an imperative answer.

εἴπωμεν ἢ σιγῶμεν; ἢ τί δράσομεν; EUR. Ion, 758; *Shall we speak out or hold our peace? What shall we do?*

DEM. 4, 44: **ποῖ δὴ προσορμιούμεθ(α);** 8, 37: **τί ἐροῦμεν ἢ τί φήσομεν, ὦ ἄνδρες Ἀθηναῖοι; ἐγὼ μὲν γὰρ οὐχ ὁρῶ.**

PLATO, Protag. 331 A: **τί οὖν, ὦ Πρωταγόρα, ἀποκρινούμεθα αὐτῷ;** *Ibid.* B: **τί αὐτῷ ἀποκρινούμεθα;**

AR. Ach. 312: **εἶτ' ἐγώ σου φείσομαι;**

EUR. Ion, 758 (see above).

PIND. O. 2, 2: **τίνα θεόν, τίν' ἥρωα, τίνα δ' ἄνδρα κελαδήσομεν;** (See B. L. G. *ad loc.*)

HOM. Il. 1, 123: **πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί;**

269. IMPERATIVE USE OF THE FUTURE. — The future is sometimes used where an imperative might be expected. It is not a milder or gentler imperative.[1] A prediction may imply resistless power or cold indifference, compulsion or concession.

αὐτὸς γνώσει, PLATO, Gorg. 505 C; *That is a matter for you to determine.* **ὁ . . . ἄγγελος . . . ἐλθὼν ἐκεῖσε ὧδε λέξει,** XEN. Cyr. 3, 2, 29; *The messenger will go thither and hold the following discourse.*

ISAE. 2, 37: **ἀναγνώσεται.** (The speaker before court uses of the clerk **ἀνάγνωθι, ἀναγίγνωσκε, ἀναγνώσεται,** rarely **ἀναγνώτω**[2]) 4, 30: **τοῦτον . . . ἄλλος, ἐάν τις βούληται, τιμωρήσεται,** *Him another shall punish if he will.*

PLATO, Gorg. 505 C: **αὐτὸς γνώσει** (Schol.: **ἀντὶ τοῦ εἴ τι θέλεις, ποίει· ἐμοὶ γὰρ οὐ μέλει**). Phileb. 12 A: **σὺ δέ, Πρώταρχε, αὐτὸς γνώσει.** Rpb. 432 C: **καὶ ἐμοὶ φράσεις** (so the best MS), *And you will report to me.* Theaet. 143 B: **ὁ παῖς ἀναγνώσεται** (of a servant), but Phaedr. 262 D: **ἀνάγνωθι** (to a friend).

XEN. An. 1, 3, 5: **καὶ οὔποτε ἐρεῖ οὐδείς,** *And no one shall ever say.* Cyr. 3, 2, 29 (see above). 3, 3, 3: **ὑμεῖς ἐμὲ οὐ ποιήσετε μισθοῦ περιιόντα εὐεργε-**

[1] So Aken: "Die ruhige Behauptung kann weit stärker sein." See Hopkins, A. J. P. xiii (1892), 37. The N. T. **σὺ δὲ ὄψει,** "*See thou to that,*" seems to be an idiomatic colloquial expression rather than a Hebraism. The Latin use of the future as a familiar imperative, A. J. P. xviii (1897), 121, in the same class of words, lends strength to the imperative conception, which is denied by some scholars.

[2] C. W. E. Miller, A. J. P. xiii (1892), 408.

τεῖν, ἀλλὰ σύ, ὦ γύναι, ἔχουσα ταῦτα τὰ χρήματα ἃ φέρεις ἄπιθι, κτέ., *You are not to make of me a paid travelling philanthropist*, etc.

AR. Nub. 1352: πάντως δὲ τοῦτο δράσεις.

EUR. Med. 1320: λέγ' εἴ τι βούλει, χειρὶ δ' οὐ ψαύσεις ποτέ.

ION, Eleg. 2, 7–10 (Bgk.[4]): πίνωμεν, παίζωμεν· ἴτω . . . ὀρχείσθω . . . ἄρχε . . . κεῖνος . . . πίεται (Meineke πιέτω).

SOPH. Ph. 843: τάδε μὲν θεὸς ὄψεται.

HOM. Od. 1, 123–4: αὐτὰρ ἔπειτα | δείπνου πασσάμενος μυθήσεαι, ὅττεό σε χρή.

This "jussive" use of the future is denied for Homer by Paech.[1] In many of the passages once cited, the so-called future has been shown to be an aorist imperative and others have been explained away.

270. μή AND THE FUTURE INDICATIVE IN PROHIBITIONS.—The use of the future as an imperative with μή is rare and hardly sure. In Attic prose it rests on just two passages, both suspicious, both open to emendation, LYS. 29, 13 and DEM. 23, 117, on which see A. J. P. XV (1894), 117 f. In XEN. Hell. 2, 1, 22: προεῖπεν ὡς μηδεὶς κινήσοιτο, ὡς = ὅπως, and the oratio recta was ὅπως μηδεὶς κινήσεται. In AR. Pl. 488, μαλακόν τ' ἐνδώσετε μηδέν belongs to the relative complex ᾧ νικήσετε τηνδί. In SOPH. Ai. 572–3, ὅπως precedes. In HOM. Il. 10, 238, ὀπάσσεαι is subjunctive, and in Il. 13, 47, σαώσετε is imperative. The jussive future has οὐ.

On οὐ μή with the Future, see *Negatives*.

271. οὐ WITH FUTURE INDICATIVE IN QUESTIONS AS IMPERATIVE.—In questions, the future indicative with οὐ is often used as an imperative.

οὐκ ἀποκτενεῖτ(ε) . . . τὸν μιαρὸν τοῦτον ἄνθρωπον; DIN. 1, 18; *Will you not kill this foul creature?*

DIN. 1, 18 (see above).

DEM. 4, 44: οὐκ ἐμβησόμεθ(α); 21, 116: "οὐκ ἀποκτενεῖτε; οὐκ ἐπὶ τὴν οἰκίαν βαδιεῖσθε; οὐχὶ συλλήψεσθε;"

PLATO, Conv. 212 D: παῖδες, . . . οὐ σκέψεσθε; *Boys, will you not see who it is?*

AR. Lys. 459–60: οὐχ ἕλξετ', οὐ παιήσετ', οὐκ ἀρήξετε; | οὐ λοιδορήσετ', οὐκ ἀναισχυντήσετε;

EUR. Ion, 162–3: οὐκ ἄλλᾳ | φοινικοφαῆ πόδα κινήσεις;

AESCHYL. P. V. 52: οὔκουν ἐπείξῃ τῷδε δεσμὰ περιβαλεῖν;

On οὐ μή with the Future Indicative in questions, see *Negatives*.

[1] Joh. Paech, Ueber den Gebrauch des Indicativus Futuri als Modus iussivus bei Homer, Breslau, 1865.

272. PERIPHRASTIC FUTURE WITH μέλλω.—In very common use is the periphrastic future with μέλλω, *I am thinking* (compare the use of *penser* in Fr.), *I expect*, *I am about*, *I am* (*destined*) *to*. As a verb of thinking, μέλλω takes the typical future, but also the present, seldom the aorist and then to make a special point. Whatever difference there may have originally been between the present and the future, has been abraded. Sometimes there seems to be a conscious interval with the future, but the distinction vanishes and authors vary.

The imperfect of the μέλλω-periphrastic may be called the future of the past, and it plays an important part in a large class of sentences.

273. μέλλω *with the Future Infinitive:*

μέλλετε τὴν ψῆφον οἴσειν, ANDOC. 1, 2; *You are about to cast your vote.*

ISAE. 7, 30: πάντες γὰρ οἱ τελευτήσειν μέλλοντες πρόνοιαν ποιοῦνται σφῶν αὐτῶν.

LYS. 3, 32 (215). 34 (215). 13, 37 (215). 19, 38: ὃ μὴ γένοιτο, εἰ μή τι μέλλει μέγα ἀγαθὸν ἔσεσθαι τῇ πόλει.

ANDOC. 1, 2 (see above). *Ibid.* 21: ὅπου [ἂν] ἔμελλεν αὐτὸς σωθήσεσθαι ἐμέ τε οὐκ ἀπολεῖν.

ANTIPHON, 6, 36: ῥᾳδίως ἔμελλον ἀποφεύξεσθαι καὶ δίκην οὐ δώσειν.

PLATO, Apol. 21 B: μέλλω . . . ὑμᾶς διδάξειν. Crat. 418 B (215). Phaedr. 228 C (215).

XEN. Cyr. 3, 1, 1 (215).

THUC. 1, 130, 1 (215). 3, 115, 5 (215).

HDT. 2, 43 (215). 7, 8, β): μέλλω ζεύξας τὸν Ἑλλήσποντον ἐλᾶν στρατὸν . . . ἐπὶ τὴν Ἑλλάδα.

AR. Thesm. 181: μέλλουσί μ' αἱ γυναῖκες ἀπολεῖν τήμερον. Eccl. 597 (215).

SOPH. El. 379–80: μέλλουσι γάρ σ', εἰ τῶνδε μὴ λήξεις γόων, | ἐνταῦθα πέμψειν ἔνθα κτέ. O. R. 967 (215).

HES. Theog. 468–9: ἔμελλε . . . τέξεσθαι (215).

HOM. Od. 6, 135–6: Ὀδυσεὺς κούρῃσιν . . . ἔμελλεν | μίξεσθαι γυμνός περ ἐών. 7, 270 (215).

Il. 6, 52–3 (215). 515–6: ἔμελλεν | στρέψεσθ' ἐκ χώρης.

274. μέλλω *with the Present Infinitive:*

οὗτος, τί δράσεις; τῷ πτίλῳ μέλλεις ἐμεῖν; AR. Ach 587; *Ho! fellow! What are you going to do? Are you going to give yourself a vomit with the feather?* (Here the future and the periphrasis are parallel.)

Lys. 13, 88: μέλλειν λέγειν. 19, 23: μέλλοντα πλεῖν, *On the point of sailing*. 24, 15: μέλλων ἀληθῆ λέγειν.

Antiphon, 1, 15: ἀδικεῖσθαι ἔμελλεν. *Ibid.* 16: εἰς Νάξον πλεῖν ἔμελλεν.

Plato, Phaedo, 59 A: αὐτίκα . . . ἔμελλε τελευτᾶν. Phaedr. 242 B: ἔμελλον . . . τὸν ποταμὸν διαβαίνειν.

Xen. An. 1, 8, 1 (**215**).

Ar. Ach. 493: ἅπασι μέλλεις εἰς λέγειν τἀναντία (the future is not favored by the iambic metre). Eq. 267 (**215**).

Eur. fr. 459: κέρδη τοιαῦτα χρή τινα κτᾶσθαι βροτῶν, | ἐφ' οἷσι μέλλει μήποθ' ὕστερον στένειν.

Soph. Tr. 756–7: μέλλοντι δ' αὐτῷ . . . τεύχειν σφαγὰς | κῆρυξ . . . ἵκετ(ο).

Pind. O. 8, 63–4: ἄνδρα . . . μέλλοντα ποθεινοτάταν δόξαν φέρειν (in prose τὸν . . . οἴσοντα).

Hom. Od. 9, 475–6 (**215**).

Il. 10, 454–5: ὁ μέν μιν ἔμελλε . . . λίσσεσθαι.

275. μέλλω *with the Present and the Future Infinitive:*

Dem. 21, 55: ἐστεφανώμεθα, ὁμοίως ὅ τε μέλλων νικᾶν καὶ ὁ πάντων ὕστατος γενήσεσθαι.

Plato, Conv. 198 B: πῶς . . . οὐ μέλλω ἀπορεῖν . . . μέλλων λέξειν; Politic. 295 C: ἰατρὸν μέλλοντα . . . ἀποδημεῖν (*on the point of going abroad*) καὶ ἀπέσεσθαι τῶν θεραπευομένων συχνὸν . . . χρόνον (*and expecting to be absent from his patients a long time*).

276. μέλλω *with the Aorist Infinitive:*

τοῦτο τοίνυν . . . ἡμῖν ποιητέον, εἰ μὴ μέλλομεν ἐπὶ τῷ τέλει καταισχῦναι τὸν λόγον, Plato, Politic. 268 D; *This is what we must do, if we are not to bring dishonor on our discussion at the* (*very*) *last.*

Antiphon, 1, 14: ἐπὶ πορνεῖον ἔμελλε καταστῆσαι (once out of 20 times).

Plato, Politic. 268 D (see above). *Ibid.* 291 C: εἰ μέλλομεν ἰδεῖν ἐναργῶς τὸ ζητούμενον.

Eur. Ion, 760: εἰρήσεταί τοι κεἰ θανεῖν μέλλω διπλῆ (**282**). Or. 292–3: εἰ μήτ' ἐκεῖνος ἀναλαβεῖν ἔμελλε φῶς, | ἐγώ θ' ὁ τλήμων τοιάδ' ἐμπλήσειν κακά (aorist and future side by side).

Aeschyl. P. V. 625: ὅπερ μέλλω παθεῖν.

Pind. O. 7, 61: μέλλεν θέμεν (**215**). 8, 32: μέλλοντες . . . τεῦξαι. P. 9, 52–3: μέλλεις . . . ἐνεῖκαι.

Hes. Theog. 478: ἤμελλε τεκέσθαι, but *ibid.* 468–9: ἔμελλε . . . τέξεσθαι.

Hom. Il. 23, 773: ἔμελλον ἐπαΐξασθαι. (So La Roche with the better MSS. Cauer reads ἐπαΐξεσθαι.)

277. μέλλω, I POSTPONE.—μέλλω, *I postpone*, takes regularly the present infinitive (resistance to pressure), rarely the aorist infinitive.

Present Infinitive:

ἔτι μέλλομεν ἀμύνεσθαι, THUC. 6, 10, 5; *We are still delaying to punish.*

THUC. 1, 86, 2: *τοὺς ξυμμάχους . . . οὐ περιοψόμεθα ἀδικουμένους οὐδὲ μελλήσομεν τιμωρεῖν.* 1, 124, 1 (278). 6, 10, 5 (see above).

EUR. Phoen. 299 (see 278).

SOPH. O. C. 1627–8: *τί μέλλομεν | χωρεῖν, Why delay we to go?*

278. *Aorist Infinitive:*

μὴ μέλλετε Ποτειδαιάταις τε ποιεῖσθαι τιμωρίαν . . . καὶ τῶν ἄλλων μετελθεῖν τὴν ἐλευθερίαν (present and aorist), THUC. 1, 124, 1.

THUC. 1, 124, 1 (see above).

EUR. Phoen. 299–300: *τί μέλλεις ὑπώροφα μέλαθρα περᾶν, | θιγεῖν τ' ὠλέναις τέκνου* (present and aorist); [Rhes.] 673–4: *τί μέλλετε | σκηπτοῦ 'πιόντος πολεμίων σῶσαι βίον;* (So the MSS, but Nauck follows Elmsley in reading *σῴζειν.*)

Future Perfect Tense

279. The future perfect is the perfect transferred to the future.

280. FUTURE PERFECT ACTIVE.—The future perfect active is found chiefly in the periphrastic form, where it has the full perfect force. The simple form is found only in a few verbs in which the perfect is used as a present: τεθνήξω, *I shall be dead;* ἑστήξω, *I shall stand.*

ἂν ταῦτ' εἰδῶμεν, καὶ τὰ δέοντ' ἐσόμεθ' ἐγνωκότες καὶ λόγων ματαίων ἀπηλλαγμένοι, DEM. 4, 50. πῶς οὖν εὔορκα ἀντομωμοκὼς ἔσται φάσκων εὖ εἰδέναι; ANTIPHON, 1, 8. ἆρ' οὖν τὸν ἀεὶ χρόνον μεμαθηκυῖα ἔσται ἡ ψυχὴ αὐτοῦ; PLATO, Meno, 86 A (future ascertainment). τεθνήξεις, AR. Vesp. 654; *You will be a dead man.* ἑστήξω παρ' αὐτόν, *Ibid.* Lys. 634; *I will stand by his side.*

281. FUTURE PERFECT MIDDLE USED PASSIVELY.—Of more frequent use is the future perfect middle, which is chiefly used passively. The dramatists incline to the tense on account of its impatience of anything except entire fulfilment. Neither suddenness nor certainty lies in the form.

μαστιγώσεται, στρεβλώσεται, δεδήσεται, PLATO, Rpb. 361 E; *He shall be scourged, tortured, kept in prison* (δεθήσεται, *shall be put in prison*).

DEM. 14, 2: πᾶς ὁ παρὼν φόβος λελύσεται, *All the present fear will be finally dispelled.* 19, 74: ταῦτα πεπράξεσθαι (sc. ἔφη) δυοῖν ἢ τριῶν ἡμερῶν.

ANTIPHON, 5, 75: ὅμως δ' οὖν κεκινδυνεύσεται.

PLATO, Rpb. 361 E (see above). Theaet. 180 A: κἂν τούτου ζητῇς λόγον λαβεῖν, τί εἴρηκεν, ἑτέρῳ πεπλήξει καινῶς μετωνομασμένῳ.

THUC. 3, 39, 8: ἡμῖν δὲ . . . ἀποκεκινδυνεύσεται τά τε χρήματα καὶ αἱ ψυχαί.

HDT. 6, 9: οὐδέ σφι οὔτε τὰ ἱρὰ οὔτε τὰ ἴδια ἐμπεπρήσεται.

AR. Eq. 1370–1: οὐδεὶς κατὰ σπουδὰς μετεγγραφήσεται, | ἀλλ' ὥσπερ ἦν τὸ πρῶτον ἐγγεγράψεται (*will stay enrolled*). Pax, 246: ὡς ἐπιτετρίψεσθ' αὐτίκα.

EUR. Bacch. 1313: νῦν δ' ἐκ δόμων ἄτιμος ἐκβεβλήσομαι. Hippol. 894: δυοῖν δὲ μοίραιν θατέρᾳ πεπλήξεται. Or. 271–2: βεβλήσεταί τις θεῶν βροτησίᾳ χερί, | εἰ μὴ 'ξαμείψει χωρὶς ὀμμάτων ἐμῶν.

SOPH. Ai. 577: τὰ δ' ἄλλα τεύχη κοίν' ἐμοὶ τεθάψεται. *Ibid.* 1140–1: ΜΕ. ἓν σοι φράσω· τόνδ' ἐστὶν οὐχὶ θαπτέον. | ΤΕΥ. ἀλλ' ἀντακούσῃ τοῦτον ὡς τεθάψεται.[1]

ANACR. 77: εὖτέ μοι λευκαὶ μελαίναις ἀναμεμίξονται τρίχες.

HOM. Il. 1, 139: ὁ δέ κεν κεχολώσεται, ὅν κεν ἵκωμαι, and similarly 5, 421; 762; and 23, 543. 21, 585: ἦ τ' ἔτι πολλὰ τετεύξεται ἄλγε' ἐπ' αὐτῇ.

282. FUTURE PERFECT IN AN IMPERATIVE SENSE.—The future perfect, like the future, may be used in a quasi-imperative sense.

τὰ δ' ἄλλα τεύχη κοίν' ἐμοὶ τεθάψεται, SOPH. Ai. 577; *My other arms shall in a common tomb with me lie buried* (**281**).

DIN. 1, 10: εἰρήσεται γὰρ ἃ γιγνώσκω, *I must say what I think.*

DEM. [44], 4: εἰρήσεται γάρ, *It shall be said* (*the truth must out*).

ISOC. 7, 76: εἰρήσεται γὰρ τἀληθές, and similarly 12, 225; 15, 177 and *ibid.* 243.

ANDOC. 1, 72: ἀλλὰ γὰρ τἀληθῆ εἰρήσεται.

PLATO, Rpb. 457 B: κάλλιστα γὰρ δὴ τοῦτο καὶ λέγεται καὶ λελέξεται ὅτι τὸ μὲν ὠφέλιμον καλόν, τὸ δὲ βλαβερὸν αἰσχρόν.

EUR. I. T. 1464: οὗ καὶ τεθάψῃ κατθανοῦσα. Ion, 760: εἰρήσεταί τοι κεἰ θανεῖν μέλλω διπλῇ.

SOPH. Ai. 577 (see above). 1140–1 (see **281**).

283. FUTURE PERFECT USED AS A FUTURE. — Of course, when the perfect is predominantly present, the future perfect is a simple future and the middle may have an active meaning.

[1] *Metri causa* cannot be invoked in any of the above examples from tragedy. See A. J. P. xvii (1896), 518.

σὲ δ' ἄλλη τις γυνὴ κεκτήσεται, EUR. Alc. 181; *But thee some other woman will possess.* ἑστήξω παρ' αὐτόν, AR. Lys. 634; *I will stand by his side* (280).

EUR. Alc. 181 (see above).

AR. Lys. 634 (see above).

HOM. Il. 5, 238: τόνδε δ' ἐγὼν ἐπιόντα δεδέξομαι ὀξέι δουρί. 22, 390: αὐτὰρ ἐγὼ καὶ κεῖθι φίλου μεμνήσομ' ἑταίρου.

284. PERIPHRASTIC FUTURE PERFECT MIDDLE. — The periphrastic future perfect may be middle.

ἐν ᾧ μέλλει ἐκεῖνος Ὄλυνθον καταστρέφεσθαι, σὺ κατεστραμμένος ἔσει Θήβας, XEN. Hell. 5, 2, 27; *While he is thinking about overthrowing Olynthus, you will have overthrown Thebes.*

ANDOC. 1, 72: πείσας δέ (sc. ὑμᾶς), ὑπὲρ τῶν ἐχθρῶν ἀπολελογημένος ἔσομαι.

XEN. Hell. 5, 2, 27 (see above).

Periphrastic Tenses

285. The Greek language has ample facilities for a large number of periphrastic tenses. With its many participles and its various auxiliaries, the possible combinations are almost inexhaustible, while the existing combinations show at once the resources and the moderation of the language. Few languages capable of ἔμελλε οὐ τὸ δεύτερον διαφυγὼν ἔσεσθαι (HDT. 7, 194), and of ἔμελλε . . . ἔσεσθαι δεδωκώς (PS.-DEM. 52, 24), would have shown such self-restraint.

286. PERIPHRASES WITH THE PERFECT PARTICIPLE. — Most common are the periphrases with the perfect participle, which has more of an adjectival character than the others. Theoretically these periphrases ought to emphasize the maintenance of the result.[1] But it must be remembered that many middle and passive verbs regularly use the periphrasis in the third person plural, and that the periphrastic form is almost the only form employed in the subjunctive and optative,[2] so that a certain indifference is bred thereby. ἐφθαρμένοι εἰσί is the regular form, and not ἐφθάρται, which is old-fashioned (THUC.

[1] W. J. Alexander, A. J. P. iv (1883), 307–8.

[2] M. Beyer, de perfecti apud Herodotum usu syntactico, Vratislaviae, 1868.

3, 13, 3). ἐκπεφευγὼς εἴην is the rule, not ἐκπεφευγοίην (SOPH. O. R. 840). λέλοιπε becomes in *oratio obliqua* λελοιπὼς εἴη (XEN. An. 1, 2, 21). Still, much depends on the position of the copula, much on the context and on the character of the verbs.

DEM. 19, 336: τὴν ἄλλως ἐνταῦθ' ἐπαρεῖ τὴν φωνὴν καὶ πεφωνασκηκὼς ἔσται. [48], 16: ἔφη εἶναι παρ' ἑαυτῷ ὅσον μὴ ἦν ἀνηλωμένον.

ISOC. 12, 233: εὐθὺς ... προειρηκὼς ... ἦν αὐτοῖς ἐφ' ἃ συνεληλυθότες ἦσαν, ἀνέγνωστο δ' ὁ λόγος, ἐπῃνημένος δ' ἦν κτέ. (236).

PLATO, Conv. 191 E: μᾶλλον πρὸς τὰς γυναῖκας τετραμμέναι εἰσί. Euthyd. 280 C: τέκτων εἰ παρεσκευασμένος εἴη ... ξύλα ἱκανά, τεκταίνοιτο δὲ μή, ἔσθ' ὅ τι ὠφελοῖτ' ἂν ἀπὸ τῆς κτήσεως; Legg. 814 B: οὕτως αἰσχρῶς τὰς γυναῖκας εἶναι τεθραμμένας. Rpb. 601 D: πρὸς ἣν ἂν ἕκαστον ᾖ πεποιημένον ἢ πεφυκός. Soph. 218 A: πᾶσι κεχαρισμένος (=adj. *gratus*) ἔσει. (Compare Gorg. 502 B: ἐάν τι αὐτοῖς ἡδὺ ... ᾖ καὶ κεχαρισμένον.)

XEN. Hell. 1, 1, 11: πυθόμενος δὲ ὅτι αἱ τῶν Πελοποννησίων νῆες ἐξ Ἀβύδου ἀνηγμέναι εἶεν εἰς Κύζικον ... ἦλθεν εἰς Σηστόν.

AR. Pl. 867–8: πολὺ μᾶλλον ἐνίους ἐστὶν ἐξολωλεκώς. | ΚΑΡ. καὶ τίνα δέδρακε δῆτα τοῦτ(ο); But Av. 655: ἔσεσθον ἐπτερωμένω, ἐπτερωμένω is almost an adjective and Ran. 433: ξένω γάρ ἐσμεν ἀρτίως ἀφιγμένω, ἐσμεν belongs to ξένω.

SOPH. Ai. 740: τί δ' ἐστὶ χρείας τῆσδ' ὑπεσπανισμένον (=ἐλλιπές);

HOM. Od. 2, 187: τὸ δὲ καὶ τετελεσμένον ἔσται, and so 17, 229; 18, 82; 19, 487; Il. 1, 212; 2, 257; 8, 401; 23, 672. But Od. 5, 89–90: τελέσαι δέ με θυμὸς ἄνωγεν, | εἰ δύναμαι τελέσαι γε καὶ εἰ τετελεσμένον ἐστίν, where τετελεσμένον = τελεστόν = δυνατὸν γενέσθαι (Paraphrast), and so Il. 14, 195–6; 18, 426–7. Od. 8, 454: τὸ δέ κεν τετελεσμένον ἦεν.

Il. 3, 309: πεπρωμένον ἐστίν. 5, 873: αἰεί τοι ῥίγιστα θεοὶ τετληότες εἰμέν.

287. The force of the copula εἰμί, however, revives under slight pressure. So under emphatic position or correlation.

ἦσαν ἔκ τε Αἴνου βεβοηθηκότες, THUC. 4, 28, 4; *They had actually come to their help from Aenos.* **ἦν ... οὐδὲν πεπονθώς,** XEN. An. 6, 1, 6.

288. PERFECT PARTICIPLE WITH **εἴην ἄν.**—Especially worthy of note is the periphrasis of the perfect participle with the optative εἴην and ἄν. This periphrasis gives the opinion of the speaker as to the future ascertainment of a completed action, which action may lie either in the past or in the future of the speaker.

οὐκ ἄτοπον ... ἂν πεποιηκότες ὑμεῖς εἴητε, εἰ ... τοῦτον ἀφείητ(ε); DEM. 19, 71; *Would you not prove to have done an absurd thing, if you were to*

acquit this fellow (future)? **τέχναι ὅσαιπερ σιδήρου δέονται . . . ἠφανισμέναι ἂν εἶεν,** PLATO, Legg. 678 E; *All the arts that require the use of iron must have disappeared* (past).

DEM. 19, 71 (see above). 30, 10: *οὐκ ἂν διὰ τοῦτό γ' εἶεν οὐκ εὐθὺς δεδωκότες.* 39, 15: *εἴ τις δίκην ἐξούλης αὐτῷ λαχὼν μηδὲν ἐμοὶ φαίη πρὸς αὐτὸν εἶναι, κυρίαν δὲ ποιησάμενος ἐγγράψαι, τί μᾶλλον ἂν εἴη τοῦτον ἢ ἔμ' ἐγγεγραφώς;*

ISOC. 12, 130: *οὐκ ἔχω τίνας ἐπαίνους εἰπὼν ἀξίους ἂν εἴην εἰρηκὼς τῆς ἐκείνων διανοίας.*

LYS. 1, 2: *καὶ ταῦτα οὐκ ἂν εἴη μόνον παρ' ὑμῖν οὕτως ἐγνωσμένα, ἀλλ' ἐν ἁπάσῃ τῇ Ἑλλάδι.* 31, 4: *εἰρηκὼς ἂν εἴην,* (*In that case*) *I should prove to have spoken.*

PLATO, Charm. 157 C: *ἔρμαιον . . . γεγονὸς ἂν εἴη ἡ τῆς κεφαλῆς ἀσθένεια τῷ νεανίσκῳ, εἰ ἀναγκασθήσεται καὶ τὴν διάνοιαν διὰ τὴν κεφαλὴν βελτίων γενέσθαι.* Legg. 670 E. 678 E. 696 D. 753 E. 782 A. 800 A. 880 E. 892 A. 896 C. *Ibid.* D. 907 C: *καλῶς ἡμῖν εἰρημένον ἂν εἴη τὸ προοίμιον, Our introduction must have been a good thing.* Meno, 85 D. Phaedr. 262 D. 263 C.

XEN. Cyr. 1, 2, 13: *ἐπειδὰν . . . τὰ πέντε καὶ εἴκοσιν ἔτη διατελέσωσιν, εἶησαν . . . ἂν οὗτοι πλεῖόν τι γεγονότες ἢ τὰ πεντήκοντα ἔτη ἀπὸ γενεᾶς.*

EUR. Hipp. 349: *ἡμεῖς ἂν εἶμεν θατέρῳ κεχρημένοι* (**306**).

289. PERFECT PARTICIPLE PARALLEL WITH AN ADJECTIVE. — The adjectival character of the perfect participle is not infrequently shown by parallelism with the adjective.

οὕτως ἐστὶν ἀνόητος καὶ παντάπασιν ὑμῶν καταπεφρονηκώς, LYCURG. 68.

LYCURG. 68 (see above).

LYS. 14, 2: *οὐ γὰρ μικρὰ τὰ ἁμαρτήματα . . . ἀλλ' οὕτω πεπραγμένα καὶ εἰς τοσοῦτο κακίας ἀφιγμένα.*

290. PERFECT PARTICIPLE AS PREDICATE OF THE PARTICIPLE OF εἰμί. — Even the perfect participle, however, is seldom so purely adjectival as to suffer combination with the participle of εἰμί.

οὐκ εἰωθὸς ὄν, EUR. Hec. 358.

AR. Ran. 721: *τούτοισιν οὖσιν* (where Meineke reads *τούτοισι τοῖσιν*) *οὐ κεκιβδηλευμένοις.*

EUR. Hec. 358 (see above).

291. PERIPHRASIS WITH THE PRESENT PARTICIPLE. — On the periphrasis with the present participle see **191**. To the examples with the present auxiliary, add the following with other tenses.

ISAE. 3, 65: *εἰ ἦν γνησία θυγάτηρ ἐκείνῳ καταλειπομένη. Ibid.* 72: *εἰ ἦν γνησία θυγάτηρ τῷ ἡμετέρῳ θείῳ καταλειπομένη.*

ISOC. 5, 110: *μίαν . . . πρᾶξιν . . . ἥπερ ἦν προσήκουσα μὲν καὶ πρέπουσα . . ., τὸν δὲ καιρὸν ἔχουσα μάλιστα σύμμετρον, One action, which was suitable and becoming and admirably opportune.*

LYS. 13, 39: *μεταπέμπονται εἰς τὸ δεσμωτήριον ὁ μὲν ἀδελφήν, ὁ δὲ μητέρα, ὁ δὲ γυναῖκα, ὁ δ' ἥ τις ἦν ἑκάστῳ αὐτῶν προσήκουσα.*

ANTIPHON, 2 γ 3: *ἀρκοῦσα ἦν.* 5, 18: *ἦν τοῦτο συμφέρον.*

THUC. 2, 67, 1: *οὗ ἦν* (*there lay*) *στράτευμα τῶν Ἀθηναίων πολιορκοῦν* (not periphrastic). 3, 2, 2: *ἃ μεταπεμπόμενοι ἦσαν* (Cobet: *μεταπεπεμμένοι*).

PIND. P. 6, 28–9: *ἔγεντο καὶ πρότερον Ἀντίλοχος βιατὰς | νόημα τοῦτο φέρων* (*an upholder of this spirit*).

292. *Present Participle parallel with an Adjective:*

ῥᾳθυμότατοι ἔσεσθε καὶ ἥκιστα ἐπὶ τοῖς δεινοῖς ὀργιζόμενοι, LYCURG. 27; *You will be most easy-going and least resentful of outrages.*

LYCURG. 27 (see above).

DEM. 3, 25: *σώφρονες ἦσαν καὶ σφόδρ' ἐν τῷ τῆς πολιτείας ἤθει μένοντες.* [35], 46: *βδελυρός τίς ἐστι καὶ ὑπερβάλλων ἅπαντας ἀνθρώπους τῷ πονηρὸς εἶναι.*

LYS. 14, 2: *οὐ γὰρ μικρὰ τὰ ἁμαρτήματα οὐδὲ συγγνώμης ἄξια, οὐδ' ἐλπίδα παρέχοντα ὡς κτέ.*

PLATO, Alc. II, 138 D: *εἰσί τινες . . . ἄφρονές τε καὶ φρόνιμοι, καὶ μαινόμενοι ἕτεροι.*

293. PERIPHRASES WITH THE AORIST PARTICIPLE. — Periphrases with the aorist participle are rare. In most instances the aorist may be regarded as the short-hand of the perfect, or as a manner of characterizing adjective or quasi-substantive. Here and there, however, there seems to be an effort to evolve a more exact aoristic future.

ἦσαν δέ τινες καὶ γενόμενοι τῷ Νικίᾳ λόγοι πρότερον, THUC. 4, 54, 3; *Conferences had actually been held with Nikias even before.* **ἔφραζον ὥς σφι θεὸς εἴη φανείς,** HDT. 3, 27; *They set forth how a god had actually appeared to them.*

DEM. [52], 9: *ὁ Λύκων τυγχάνει ὢν καὶ ἄπαις καὶ κληρονόμον οὐδένα οἴκοι καταλιπών.*[1]

LYS. [2], 13: *οὐκ εἰδότες ὁποῖοί τινες ἄνδρες ἔσονται γενόμενοι* (= *ἐπειδὴ ἄνδρες γένοιντο*). [20], 1: *οἱ μὲν* (*some*) *γὰρ ἐπιβουλεύσαντες ἦσαν αὐτῶν* (*ἦσαν αὐτῶν* is probably *belonged to their number*).

ANTIPHON, 2 γ 8: *οὗτος ἂν καὶ οὐδεὶς ἕτερος ἀποκτείνας αὐτὸν εἴη, This man and no other must have been his murderer.* (*ὁ ἀποκτείνας* would be more natural.) Similarly 3 δ 4 and 5.

PLATO, Legg. 961 B–C: *τοιοῦτόν τί που λεχθὲν ἡμῖν ἦν ἐν τοῖς ἔμπροσθεν*

[1] See A. J. P. xii (1891), 79.

λόγοις; (Phileb. 64 B: ᾧ μὴ μίξωμεν ἀλήθειαν οὐκ ἄν ποτε τοῦτο ἀληθῶς γίγνοιτο οὐδ' ἂν γενόμενον εἴη is not to be counted. οὐδ' ἂν γενόμενον εἴη = οὐδ' ἂν εἴη εἰ γένοιτο. In like manner analyze Legg. 739 E.) Politic. 265 D: ταῦτ' ἔστω ταύτῃ λεχθέντα. Soph. 217 C: μὴ . . . ἀπαρνηθεὶς γένῃ.[1]

Xen. An. 7, 6, 36: ἦν δὲ ποιήσητε . . . κατακανόντες (Dindorf κατακεκονότες) ἔσεσθε. The reading κατακανόντες is favored by the coincidence of action.)

Thuc. 4, 54, 3 (see above).

Hdt. 2, 10: ἔργα ἀποδεξάμενοι μεγάλα εἰσί. 3, 27 (see above). 5, 69: ἦν . . . τὸν δῆμον προσθέμενος πολλῷ κατύπερθε τῶν ἀντιστασιωτέων, *It was true that he had gained over the commons far beyond his rival.* 7, 206: ἦν γὰρ κατὰ τὠυτὸ Ὀλυμπιὰς τούτοισι τοῖσι πρήγμασι συμπεσοῦσα (= σύγχρονος).

Eur. Suppl. 511: ἐξαρκέσας ἦν Ζεὺς ὁ τιμωρούμενος.

Soph. Ai. 588: μὴ προδοὺς ἡμᾶς γένῃ (*prove traitor*). Ant. 1067: νέκυν νεκρῶν ἀμοιβὸν ἀντιδοὺς ἔσει. O. C. 816: ἦ μὴν σὺ κἄνευ τοῦδε λυπηθεὶς ἔσει. O. R. 89–90: οὔτε γὰρ θρασὺς | οὔτ' οὖν προδείσας εἰμὶ τῷ γε νῦν λόγῳ. 970: οὕτω δ' ἂν θανὼν εἴη 'ξ ἐμοῦ (parallel with the periphrastic perfect optative with ἄν, θανών being practically the perfect of θνήσκω). Ph. 772–3: μὴ σαυτὸν θ' ἅμα | κἄμ' . . . κτείνας γένῃ [parodied by Com. Phryn. 2, 605 (= fr. 20, Trag. Gr. Fr. N.²): ὦ φίλτατ' ἀνδρῶν, μή μ' ἀτιμάσας γένῃ].

Pind. P. 2, 72: γένοι' οἷος ἐσσὶ μαθών (but see B. L. G. ad loc.).

Hom. Il. 4, 210–1: ἀλλ' ὅτε δή ῥ' ἵκανον, ὅθι ξανθὸς Μενέλαος | βλήμενος ἦν is not an example. βλήμενος does not go with ἦν.

294. Aorist Participle with forms of **φαίνομαι**.—The aorist participle with forms of φαίνομαι is especially worthy of note as a valuable periphrasis.

αὐτὸς μὲν οὔτε λαβὼν οὐδὲν οὔτ' ἐπιχειρήσας λαβεῖν φανήσομαι, Dem. 21, 40.

Dem. Often of the future ascertainment of a past action. So 5, 10: οὐδὲν τούτων οὔτ' ἐξαπατήσας οὔτε σιγήσας ἐγὼ φανήσομαι, ἀλλὰ προειπὼν ὑμῖν κτέ. 20, 80. 21, 39. 40 (see above). 22, 47, and elsewhere.

Isoc. 12, 78: τούτου δὲ κάλλιον στρατήγημα . . . οὐδεὶς φανήσεται πράξας. 83: φανήσεται ποιησάμενος. (Cf. 41: φανησόμεθα . . . ἀπολελοιπότες. 138: φανείην ἂν . . . εἰρηκώς. 172. 209.)

Lys. 25, 16: εἰς τὸν κατάλογον . . . καταλέξας οὐδένα φανήσομαι, *It will appear that I have put no one in the catalogue.*

295. Periphrastic Aorist Participle with **ἔχω**.—The periphrastic aorist participle with ἔχω emphasizes the maintenance of the result

[1] A. J. P. iv (1883), 306.

and is therefore an equivalent of the perfect, the double nature of which is thus analyzed, ἔχω representing one end, the participle the other. The periphrasis seems to have originated in the transitive use of ἔχω, *I have, hold*, though others consider ἔχω to be intransitive and nearly equal to εἰμί. It is not always possible to feel the original force, and in Herodotus and the tragic poets ἔχω and the participle are used frankly as parallels to the perfect.[1]

τὸν λόγον δέ σου πάλαι θαυμάσας ἔχω, PLATO, Phaedr. 257 C; *I have long been in a state of wonderment about your speech.*

DEM. 9, 12: καὶ μὴν καὶ Φερὰς . . . ἔχει καταλαβών.

AESCHIN. 1, 15: ἑνὶ κεφαλαίῳ πάντα τὰ τοιαῦτα συλλαβὼν ἔχει.

PLATO, Gorg. 456 A: συλλαβοῦσα . . . ἔχει. Legg. 793 B. Phaedr. 257 C (see above). Tim. 30 C.

THUC. 1, 30, 1: Κορινθίους δὲ δήσαντες εἶχον. 1, 38, 6: Ἐπίδαμνον . . . ἑλόντες βίᾳ ἔχουσι.

HDT. 1, 41: ἐγώ σε . . . ἐκάθηρα καὶ οἰκίοισι ὑποδεξάμενος ἔχω (in contrast to the aorist). 6, 12: ἀνδρὶ Φωκαέι . . . ἐπιτρέψαντες ἡμέας αὐτοὺς ἔχομεν. 7, 9, α): ἔχομεν δὲ αὐτῶν παῖδας καταστρεψάμενοι (cf. DEM. 4, 6: πάντα κατέστραπται, καὶ ἔχει).

EUR. Ion, 735–7: ὦ θύγατερ, ἄξι' ἀξίων γεννητόρων | ἤθη φυλάσσεις κοὐ καταισχύνασ' ἔχεις | τοὺς σοὺς παλαιοὺς ἐκγόνους αὐτόχθονας. Phoen. 856–7.

SOPH. Ai. 21–2: νυκτὸς γὰρ ἡμᾶς τῆσδε πρᾶγος ἄσκοπον | ἔχει περάνας, εἴπερ εἴργασται τάδε (parallel with the perfect). 676. Ant. 22. 31–2. 180. 192–3. O. R. 577. Ph. 942–3.

PIND. N. 1, 31: οὐκ ἔραμαι πολὺν ἐν μεγάρῳ πλοῦτον κατακρύψαις ἔχειν.

HES. O. et D. 42: κρύψαντες γὰρ ἔχουσι θεοὶ βίον ἀνθρώποισι.

HOM. Il. 1, 356: ἑλὼν γὰρ ἔχει γέρας (= εἶλε καὶ ἔχει).

296. PERIPHRASTIC PERFECT PARTICIPLE WITH **ἔχω.** — The periphrastic perfect participle with ἔχω is also found.

PLATO, Theaet. 200 A: ἐπιστήμην ἄρα οἰήσεται τεθηρευκὼς ἔχειν.

XEN. An. 1, 3, 14: ὧν . . . πολλὰ χρήματα ἔχομεν ἀνηρπακότες.

SOPH. Ph. 600: ὅν γ' εἶχον ἤδη χρόνιον ἐκβεβληκότες.

Epistolary Tenses

297. In letters the aorist is sometimes used from the point of view of the receiver.

Κρήνης, ᾧ ἔδωκα τὴν ἐπιστολήν, ἔστι . . . καὶ σοὶ φίλος, PLATO, [Ep.] 15; *Crenes, to whom I gave (give) this letter, is a true friend to you also.*

[1] See also Ph. Thielmann in Abhandlungen Wilhelm von Christ dargebracht von seinen Schülern, München, 1891, pp. 294–306.

Isoc. Ep. 3, 1 : ἠβουλήθην = βούλομαι. *Ibid.* 4, 1 : προειλόμην = προῄρημαι. Plato, [Ep.] 15 (see above).

298. As there are few genuine Greek letters of the classical period, we have not the material to determine whether there was ever such an extensive permutation of tenses as we find in Cicero's letters. The aorist in the N. T. is clearly due to Roman influence, and is not to be cited.

Tenses of the Moods

299. In the language of classic prose the indicative alone expresses the sphere of time directly (183), the other moods express the sphere of time indirectly.

300. It must be noticed, however, that in the earlier language the optative appears to have been used as a potential of the past; hence its affinity with the past tenses in *oratio obliqua*, hence, perhaps, the occasional use of the present optative as a real imperfect. Nor, on the other hand, are we to overlook the fact that the indicative loses its sphere of time in unreal conditional sentences.

301. Subjunctive and imperative are both future by their nature. So also is the optative outside of *oratio obliqua*. Under the head of future are included immediate and indefinite present. When we use, then, "present," "perfect," and "aorist" of the non-indicative moods, we mean by present "continuance," by perfect "completion," and by aorist "attainment."

302. In not a few verbs, owing to their sense, some of the modal tenses are not used, some are rare. We should not expect to find ἀπολλύοιτο, and χαρείη (Hom. Il. 6, 481) is scarce.

Tenses of the Imperative

303. Present (durative):
γίγνωσκε σαυτόν, Aeschyl. P. V. 309; *Learn, strive, to know thyself.*
Aorist (attainment):
γνῶθι σαυτόν, Plato, Protag. 343 B; "*Come to a knowledge of thyself.*"
Perfect (completion):
ἀνερρίφθω κύβος, Com. Men. 4, 88; *Let the die be cast and stay cast.*
For additional examples see under *Imperative Mood.*

Tenses of the Subjunctive

304. Present:
σκοπώμεθα, Plato, Protag. 314 B; *Let us consider* (a course of study).
μὴ διώκωμεν, Hdt. 8, 109; *Let us give up the pursuit.*

AORIST:

σκεψώμεθα, PLATO, Protag. 330 B; *Let us consider* (each part by itself). **εἶπω . . . σοι τὸ αἴτιον;** Theaet. 149 B; *Shall I tell you the reason?*

For additional examples see chapters on the Subjunctive and the Imperative Mood.

Tenses of the Pure Optative

305. PRESENT:

νικῴη δ' ὅ τι πᾶσιν μέλλει συνοίσειν, DEM. 4, 51; *May that prevail which shall advantage all!* **ἔρδοι τις ἣν ἕκαστος εἰδείη τέχνην,** AR. Vesp. 1431.

AORIST:

ὑμεῖς δ' ἕλοισθ' ὅ τι καὶ τῇ πόλει καὶ ἅπασι συνοίσειν ὑμῖν μέλλει, DEM. 3, 36; *May you choose that which shall advantage both the state and all of you!*

PERFECT:

Chiefly with such perfects as are equivalent to presents.

αὐτίκα τεθναίην, HOM. Il. 18, 98; *May I be dead forthwith!* **αἲ γὰρ ἐμοὶ τοιόσδε πόσις κεκλημένος εἴη,** Od. 6, 244 (periphrastic perfect).[1]

For further examples see under the *Optative Mood.*

Tenses of the Optative with ἄν

306. PRESENT (Future ascertainment of a present, future, or past imperfect action):

φαῦλοι . . . ἂν . . . εἶεν, PLATO, Apol. 28 B–C; *They must be sorry fellows.* **τάχα δὲ ἂν καὶ οἱ ἀποδόμενοι λέγοιεν** (*might have told the tale*) **ἀπικόμενοι ἐς Σπάρτην ὡς ἀπαιρεθείησαν ὑπὸ Σαμίων,** HDT. 1, 70.

AORIST (Future ascertainment of an aoristic action, rarely of the past):

οὐκ ἂν ἀρνηθείην, DEM. 21, 191; *I can't deny it.* **τάχα δ' ἄν τι καὶ τοῦ ὀνόματος ἐπαύροιτο,** HDT. 7, 180; *Perhaps he may to some extent have had his name also to thank for that* (as if **ἐπαυρόμενος ἂν γένοιτο**).

PERFECT (Future ascertainment of a completed action):

λέληθέ σε . . .; . . . πῶς ἂν . . . λελήθοι (με); XEN. Conv. 3, 6; *Has it escaped your observation? How can it have escaped my observation?* **ἡμεῖς ἂν εἶμεν θατέρῳ κεχρημένοι,** EUR. Hipp. 349; *We must have felt the worser half.*

See further the chapter on the *Optative with ἄν.*

[1] The analysis which involves the future ascertainment of a past action, while not infrequent in sentences of opinion (optative and *ἄν*), is naturally rare in sentences of wish, which are not analytical, so that for an example of this form of wish, we must have recourse to the manufactured sentences of a grammarian. *εἴθε νενικήκοι μου ὁ παῖς, εἴθε δεδοξασμένος εἴη,* APOLLONIUS DYSC. p. 251, 25–6 (Bekk.); *May my son have conquered* (action decided, ascertainment still in suspense); *may he have covered himself with glory.*

Tenses of the Optative as Representative of the Indicative

307. The optative as the representative of the indicative in *oratio obliqua* after a past tense ordinarily represents the corresponding tenses of the indicative from the point of view of the speaker.

Present Optative (= Present Indicative):

ἔλεγεν ὅτι εἰ . . . βλαβερὰ τῇ Λακεδαίμονι πεπραχὼς εἴη (= **πέπραχε**), **δίκαιος εἴη** (= **δίκαιός ἐστι**) **ζημιοῦσθαι,** XEN. Hell. 5, 2, 32; *He said that if he had (has) done what was damaging to Lacedaemon, he deserved (deserves) to be punished.*

LYS. 12, 6: *ἔλεγον . . . ὡς εἶέν τινες τῇ πολιτείᾳ ἀχθόμενοι.*

PLATO, Euthyd. 276 E: *ἀπεκρίνατο ὅτι μανθάνοιεν οἱ μανθάνοντες ἃ οὐκ ἐπίσταιντο.*

XEN. Hell. 5, 2, 32 (see above).

HDT. 1, 83: *ἦλθε ἄλλη ἀγγελίη, ὡς ἡλώκοι τὸ τεῖχος . . . καὶ ἔχοιτο Κροῖσος ζωγρηθείς.*

SOPH. Tr. 161–2: *εἶπε μὲν λέχους ὅ τι | χρείη μ' ἑλέσθαι κτῆσιν.*

HOM. Only after interrogatives. Od. 15, 423: *εἰρώτα δὴ ἔπειτα τίς εἴη καὶ πόθεν ἔλθοι.* 17, 368.[1]

308. *Aorist Optative* (= Aorist Indicative):

ἀπήγγελλεν ὡς τὸ . . . ἄστυ . . . ἑαλωκὸς καταλίποι, LYCURG. 18; *He reported that he had left the city captured.*

LYCURG. 18 (see above).

DEM. [34], 11: *ἔλεγεν ὅτι οὔτε τὰ χρήματα ἔνθοιτο εἰς τὴν ναῦν οὗτος . . . οὔτε τὸ χρυσίον εἰληφὼς εἴη παρ' αὐτοῦ ἐν Βοσπόρῳ.* [52], 15 (see **312**). [59], 81 (see **311**).

XEN. An. 4, 3, 11: *ἔλεγον ὅτι τυγχάνοιεν φρύγανα συλλέγοντες ὡς ἐπὶ πῦρ, κἄπειτα κατίδοιεν . . . γέροντά τε καὶ γυναῖκα κτέ.* Hell. 1, 7, 5 (see **312**).

AR. Ach. 648–9: *ἠρώτησεν . . . τοῦτον τὸν ποιητὴν ποτέρους εἴποι κακὰ πολλά.* Vesp. 283: *κατείποι.*

SOPH. Tr. 431–2: *ἤκουσεν ὡς ταύτης πόθῳ | πόλις δαμείη πᾶσα.*

PIND. O. 6, 49: *εἴρετο παῖδα τὸν Εὐάδνα τέκοι* (where see note).

HOM. Od. 15, 423 (**307**). 17, 368 (**307**). 24, 237: *ὡς ἔλθοι* is to be considered interrogative (*how he had come*).

309. *Perfect Optative* (= Perfect Indicative):

ἔλεγον ὅτι ἐγὼ πάντα εἴην (= **εἰμί**) **πεπυσμένος,** LYS. 1, 18; *I said that I had found out everything.*

DEM. 18, 22: *ἐτόλμα λέγειν ὡς ἆρ' ἐγὼ . . . κεκωλυκὼς εἴην τὴν πόλιν . . . ταύτην* (= *τὴν εἰρήνην*) *ποιήσασθαι.* [34], 11: *εἰληφὼς εἴη* (**308**).

[1] A. J. P. iv (1883), 419.

Lys. 1, 18 (see above).

Plato, Phaedo, 59 E: ἐπυθόμεθα ὅτι τὸ πλοῖον ἐκ Δήλου ἀφιγμένον εἴη.

Xen. Hell. 1, 1, 11: πυθόμενος δὲ ὅτι αἱ τῶν Πελοποννησίων νῆες . . . ἀνηγμέναι εἶεν εἰς Κύζικον, . . . ἦλθεν εἰς Σηστόν. Hell. 5, 2, 32: πεπραχὼς εἴη (307).

Hdt. 1, 83: ἡλώκοι (307).

310. *Future Optative* (= Future Indicative):

ἔλεγον ὅτι . . . οὐ δυνήσοιντο (= **οὐ δυνησόμεθα**) **μὴ πείθεσθαι τοῖς Θηβαίοις,** Xen. Hell. 6, 1, 1; *They said that they would not be able to refuse to obey the Thebans.*

Dem. [50], 56: ἀπεκρίνατό μοι ὅτι οὐδ' ἀκαρῆ δανείσοι.

Isae. 6, 23: εἰδότες δ' οἱ ἀναγκαῖοι ὅτι ἐξ ἐκείνου μὲν οὐκ ἂν ἔτι γένοιντο παῖδες . . ., φανήσοιντο δ' ἄλλῳ τινὶ τρόπῳ, καὶ ἐκ τούτων ἔσοιντο ἔτι μείζους διαφοραί, ἔπειθον κτέ.

Antiphon, 1, 11: ἐπεξίοιμι (195).

Plato, Euthyd. 283 A: ἐπεσκόπουν τίνα ποτὲ τρόπον ἅψοιντο τοῦ λόγου καὶ ὁπόθεν ἄρξοιντο κτέ.

Xen. Hell. 2, 3, 17: πολλοὶ δῆλοι ἦσαν . . . θαυμάζοντες τί ἔσοιτο ἡ πολιτεία. *Ibid.*: ἔλεγεν ὁ Θηραμένης ὅτι . . . ἀδύνατον ἔσοιτο τὴν ὀλιγαρχίαν διαμένειν. 2, 3, 56: εἶπεν ὁ Σάτυρος ὅτι οἰμώξοιτο (= οἰμώξει). 6, 1, 1.

Ar. Eq. 776: οὐ φροντίζων τῶν ἰδιωτῶν οὐδενός, εἰ σοὶ χαριοίμην.

Aeschyl. Pers. 356–60: ἔλεξε παιδὶ σῷ Ξέρξῃ τάδε, | ὡς . . . Ἕλληνες οὐ μενοῖεν, ἀλλὰ . . . βίοτον ἐκσωσοίατο.

Pind. O. 9, 115–6: ἐκέλευσεν διακρῖναι . . . ἄντινα σχήσοι τις ἡρώων (earliest example).

311. Retention of Imperfect and Pluperfect Indicative in *Oratio Obliqua*.—The imperfect and pluperfect having no optative, the retention of the indicative is to be expected.

ἐδεῖτο ὁ Θεογένης . . . λέγων ὅτι οὐκ ᾔδει Νεαίρας αὐτὴν οὖσαν θυγατέρα, ἀλλ' ἐξαπατηθείη ὑπὸ Στεφάνου, Dem. [59], 81; *Theogenes begged saying that he did not know that she was the daughter of Neaera, but that he had been deceived by Stephanus.*

312. Present Optative representing Imperfect Indicative.—In the absence of an imperfect optative the present optative is not infrequently found to represent an imperfect indicative.

διηγοῦντο ὅτι αὐτοὶ μὲν ἐπὶ τοὺς πολεμίους πλέοιεν (= **ἔπλεον**), **τὴν δὲ ἀναίρεσιν τῶν ναυαγῶν προστάξειαν . . . Θηραμένει κτέ.,** Xen. Hell. 1, 7, 5; *Their story was that they kept sailing after the enemy and had assigned the picking up of the shipwrecked to Theramenes etc.*

Dem. [52], 15: ἐτόλμησαν μαρτυρῆσαι ὡς ὁ μὲν Κάλλιππος ὅρκον τῷ πατρὶ δοίη (= ἔδωκε), ὁ δὲ πατὴρ οὐκ ἐθέλοι (= οὐκ ἤθελεν) ὀμόσαι.

Lys. 1, 14: ἐρομένου δ' ἐμοῦ τί αἱ θύραι νύκτωρ ψοφοῖεν (cf. § 17: ἀναμιμνησκόμενος ... ὅτι ... ἐψόφει). 1, 20: κατηγόρει ... ὡς μετὰ τὴν ἐκφορὰν αὐτῇ προσίοι.

Xen. An. 4, 3, 11: τυγχάνοιεν (see **308**). Hell. 1, 7, 5 (see above).

See further on this whole subject *Oratio Obliqua* and *Object Sentences*.

Tenses of the Infinitive

Infinitive as a Verbal Noun

313. The infinitive as a verbal noun is used chiefly in the present and aorist, more rarely in the perfect. The temporal relation is that of the kind of time.

Infinitive as a Subject[1]

314. Present:

a. *Without the article:*

ῥᾷον παραινεῖν ἢ παθόντα καρτερεῖν, Eur. Alc. 1078; *'T is easier to preach than suffer and be strong.*

Lys. 8, 2: ἀνιαρὸν μὲν οὖν ἀναγκάζεσθαι λέγειν περὶ τούτων, ἀδύνατον δὲ μὴ λέγειν.

Andoc. 1, 8: κράτιστον οὖν μοι εἶναι δοκεῖ ἐξ ἀρχῆς ὑμᾶς διδάσκειν πάντα τὰ γενόμενα καὶ παραλιπεῖν μηδέν.

Plato, Rpb. 555 C: πλοῦτον τιμᾶν καὶ σωφροσύνην ἅμα ἱκανῶς κτᾶσθαι ... ἀδύνατον.

Thuc. 1, 5, 2: κόσμος καλῶς τοῦτο δρᾶν.

Com. Archipp. 2, 727: ὡς ἡδὺ τὴν θάλατταν ἀπὸ τῆς γῆς ὁρᾶν | ὦ μῆτέρ ἐστι.

Eur. Alc. 1078 (see above).

Aeschyl. P. V. 751: πάσχειν (see **316**).

Theogn. 211: οἰνόν τοι πίνειν πουλὺν κακόν.

Hom. Il. 1, 274: πείθεσθαι ἄμεινον. 2, 453: τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ' ἠὲ νέεσθαι. 10, 174.

315. b. *With the article:*

κακὸν τὸ πίνειν, Ar. Vesp. 1253; *A bad thing this drinking.* τὸ βούλεσθαί μ' ἔκνιζε, Eur. I. A. 330.

Isoc. 2, 2: τοὺς μὲν γὰρ ἰδιώτας ἐστὶ πολλὰ τὰ παιδεύοντα, μάλιστα μὲν τὸ μὴ τρυφᾶν ἀλλ' ἀναγκάζεσθαι περὶ τοῦ βίου καθ' ἑκάστην βουλεύεσθαι τὴν ἡμέραν.

[1] Or quasi-subject. See *Infinitive*.

PLATO, Alc. II, 143 E: *κακὸν ἄρ', ὡς ἔοικεν, ἐστὶν ἡ τοῦ βελτίστου ἄγνοια καὶ τὸ ἀγνοεῖν τὸ βέλτιστον.*

XEN. Cyr. 5, 1, 11: *τὸ . . . ἐρᾶν ἐθελούσιόν ἐστιν.*

AR. Vesp. 1253 (see above). fr. 2, 1133: *τὸ γὰρ φοβεῖσθαι τὸν θάνατον λῆρος πολύς.*

EUR. Alc. 693: *τὸ δὲ ζῆν μικρόν, ἀλλ' ὅμως γλυκύ.* Bacch. 389–90: *ὁ δὲ . . . βίοτος καὶ τὸ φρονεῖν.* Heracl. 240: *τὸ συγγενές τε καὶ τὸ προυφείλειν.* 476: *σιγή τε καὶ τὸ σωφρονεῖν.* I. A. 330 (see above).

SOPH. El. 265: *τὸ τητᾶσθαι* (316). 770: *δεινὸν τὸ τίκτειν ἐστίν* (136). fr. 239: *ἀλλὰ τῷ γήρᾳ φιλεῖ | χώ νοῦς ὁμαρτεῖν καὶ τὸ βουλεύειν ἃ δεῖ.*

PIND. O. 9, 38: *τὸ καυχᾶσθαι.* P. 2, 56: *τὸ πλουτεῖν.* N. 5, 18: *τὸ σιγᾶν.*

SIMON. C. 100, 1: *τὸ καλῶς θνῄσκειν ἀρετῆς μέρος ἐστὶ μέγιστον.*

316. AORIST:

a. *Without the article:*

κρεῖσσον γὰρ εἰσάπαξ θανεῖν | ἢ τὰς ἁπάσας ἡμέρας πάσχειν κακῶς, AESCHYL. P. V. 750–1: *'T is better once for all to die than suffer on forever and forevermore.*

DEM. 3, 18: *εὔξασθαι μὲν . . . ῥᾴδιον . . ., ἑλέσθαι δ' . . . οὐκέθ' ὁμοίως εὔπορον.*

ANDOC. 1, 8: *παραλιπεῖν* (see 314).

PLATO, Theaet. 187 E: *κρεῖττον γάρ που σμικρὸν εὖ ἢ πολὺ μὴ ἱκανῶς περᾶναι.*

THUC. 1, 22, 1: *χαλεπὸν τὴν ἀκρίβειαν αὐτὴν τῶν λεχθέντων διαμνημονεῦσαι.*

AR. Vesp. 367: *διατραγεῖν τοίνυν κράτιστόν ἐστί μοι τὸ δίκτυον.*

SOPH. El. 264–5: *(ἐ)κ τῶνδέ μοι | λαβεῖν θ' ὁμοίως καὶ τὸ τητᾶσθαι πέλει.*

AESCHYL. P. V. 750–1 (see above).

PIND. P. 4, 272: *ῥᾴδιον μὲν γὰρ πόλιν σεῖσαι.*

BACCHYL. III, 47: *θανεῖν γλύκιστον.*

HOM. Od. 9, 241: *ἀργαλέον, βασίλεια, διηνεκέως ἀγορεῦσαι.*

Il. 2, 5–6: *ἥδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνετο βουλή· | πέμψαι ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι οὖλον ὄνειρον.*

317. b. *With the article:*

τὸ . . . καταγελασθῆναι ἴσως οὐδὲν πρᾶγμα, PLATO, Euthyph. 3 C; *To get laughed at is perhaps a matter of no great consequence.*

DEM. 1, 23: *πολλάκις δοκεῖ τὸ φυλάξαι τἀγαθὰ τοῦ κτήσασθαι χαλεπώτερον εἶναι.*

ANDOC. 2, 5: *μεγάλη δὲ δήπου καὶ τὸ ἐξαμαρτεῖν δυσπραξία ἐστί.*

ANTIPHON, 5, 91: *τὸ ἀδίκως ἀπολῦσαι ὁσιώτερον ἂν εἴη τοῦ μὴ δικαίως ἀπολέσαι.*

PLATO, Euthyph. 3 C (see above).

THUC. 3, 58, 2: *βραχὺ γὰρ τὸ τὰ ἡμέτερα σώματα διαφθεῖραι.*

AR. Lys. 884: *οἷον τὸ τεκεῖν.*

COM. Antiphan. 3, 150: *τὸ προῖκ' ἀποθανεῖν ἐστι φανερὰ ζημία.*

EUR. fr. 854: *τὸ μὲν σφαγῆναι δεινόν.*

PIND. O. 8, 60: *ἄγνωμον δὲ τὸ μὴ προμαθεῖν.*

ALCAE. 30: *τὸ γὰρ | Ἄρευϊ καθάνην κάλον.*

318. PERFECT:

a. *Without the article:*

πόλει . . . ἀνάγκη βεβουλεῦσθαι τί χρὴ δρᾶν, PLATO, Legg. 949 E; *A city must needs have a settled policy as to what is to be done.*

DEM. 19, 179: *ἠλωκέναι προσήκει.* *Ibid.* 282: *ἀπολωλέναι.* 21, 120: *ἀνηρπάσθαι.* 36, 13: *δεδωκέναι.*

LYS. 30, 27: *τούτῳ γε προσήκει διὰ μὲν αὐτὸν τεθνάναι, διὰ δὲ τοὺς προγόνους πεπρᾶσθαι.*

PLATO, Legg. 949 E (see above). Soph. 222 B: *εἰρῆσθαι.*

HDT. 5, 18: *νόμος . . . ἡμῖν γέ ἐστι . . . κεχωρίσθαι ἄνδρας γυναικῶν.*

BACCHYL. XIV, 1: *εὖ μὲν εἰμάρθαι παρὰ δαί[μοσιν ἀν]θρώποις ἄριστον.*

THEOGN. 181–2: *τεθνάμεναι, φίλε Κύρνε, πενιχρῷ βέλτερον ἀνδρί, | ἢ ζώειν χαλεπῇ τειρόμενον πενίῃ.*

HOM. Od. 3, 209: *νῦν δὲ χρὴ τετλάμεν ἔμπης* (cf. Hymn. Merc. 494–5: *οὐδέ τί σε χρὴ . . . κεχολῶσθαι*).

319. b. *With the article:*

τὸ δίκης . . . ἀφεῖσθαι μεγάλη δωρειὰ . . . ἦν, DEM. 23, 185; *To have been allowed to go free of punishment was a great boon.*

DEM. 23, 185 (see above).

AESCHIN. 3, 236: *τοῦ γὰρ ταῦτ' ἐξεργασθῆναι καλῶς τὸ γεγενῆσθαι τούτων αἴτιον μείζω κατηγορίαν ἔχει.*

ISAE. 11, 18: *οὐκ ἴσχυσε . . . τὸ προνενικηκέναι.*

XEN. Hiero, 8, 6: *αὐτὸ γὰρ τὸ τετιμῆσθαι . . . συνεπικοσμεῖ.*

HDT. 5, 6: *τὸ μὲν ἐστίχθαι εὐγενὲς κέκριται, τὸ δὲ ἄστικτον ἀγεννές.*

AR. Pl. 354–5: *τὸ δ' αὖ δεδοικέναι | πρὸς ἀνδρὸς οὐδὲν ὑγιές ἐστ' εἰργασμένου.*

EUR. Med. 122–3: *τὸ γὰρ εἰθίσθαι ζῆν ἐπ' ἴσοισιν | κρεῖσσον.*

SOPH. Ant. 437–8: *τὸ μὲν γὰρ αὐτὸν ἐκ κακῶν πεφευγέναι | ἥδιστον.*

INFINITIVE AS AN OBJECT

320. PRESENT:

a. *Without the article:*

νῦν αὐτὸν ἀδελφίζειν ἐπιχειρήσουσιν, ISOC. 19, 30; *Now they will undertake to "brother" him.*

ISOC. 5, 87: πολεμεῖν (see **211**). 19, 30 (see above).

PLATO, Gorg. 474 A: οὐκ ἠπιστάμην ἐπιψηφίζειν.

XEN. Hiero, 3, 3: τοὺς μοιχοὺς νομίζουσι πολλαὶ τῶν πόλεων νηποινεὶ ἀποκτείνειν. *Ibid.* 4, 11: τρέφειν (see **324**).

HDT. 3, 83: οὔτε . . . ἄρχειν οὔτε ἄρχεσθαι ἐθέλω.

COM. Philem. 4, 56, 68: αἰτῶ δ' ὑγίειαν πρῶτον, εἶτ' εὐπραξίαν, | τρίτον δὲ χαίρειν, εἶτ' ὀφείλειν μηδενί.

AR. fr. 2, 1038: ἀλλ' οὐ γὰρ ἔμαθε ταῦτ' ἐμοῦ πέμποντος, ἀλλὰ μᾶλλον | πίνειν, ἔπειτ' ᾄδειν κακῶς, Συρακοσίαν τράπεζαν.

SOPH. El. 345–6: ἑλοῦ γε θάτερ', ἢ φρονεῖν κακῶς, | ἢ τῶν φίλων φρονοῦσα μὴ μνήμην ἔχειν.

PIND. O. 3, 36: τοῖς γὰρ ἐπέτραπεν Οὐλυμπόνδ' ἰὼν θαητὸν ἀγῶνα νέμειν.

HOM. Il. 10, 116: σοὶ δ' οἵῳ ἐπέτρεψεν πονέεσθαι.

321. b. *With the article:*

τὸ ἑλληνίζειν παρὰ τούτων ἔγωγε ἔμαθον, PLATO, Alc. 1, 111 A; *I learned speaking Greek from them.*

DEM. [33], 4: τὸ . . . πλεῖν καταλέλυκα (**202**). 57, 18: τὸ ξενίζειν αὐτοῦ κατηγορήκασιν.

PLATO, Alc. 1, 111 A (see above). Legg. 847 A: τὸ ζῆν κτάσθω. Theaet. 185 C: οὐσίαν λέγεις καὶ τὸ μὴ εἶναι.

XEN. R. L. 2, 7: ἐφῆκεν αὐτοῖς τὸ μηχανᾶσθαι τὴν τροφήν.

AR. Pax, 454: ἄφελε τὸ παίειν.

SOPH. O. C. 1125–7: τό γ' εὐσεβὲς | μόνοις παρ' ὑμῖν εὗρον ἀνθρώπων ἐγὼ | καὶ τοὐπιεικὲς καὶ τὸ μὴ ψευδοστομεῖν.

322. AORIST:

a. *Without the article:*

οὐκ ὤκνησε τὴν δέσποιναν γῆμαι, DEM. 45, 74; *He did not stick at marrying his mistress.*

DEM. 45, 74 (see above). [50], 57: οὐκ ἤθελε παραλαβεῖν τὴν ναῦν.

PLATO, Euthyph. 3 D: οὐ πάνυ ἐπιθυμῶ πειραθῆναι.

XEN. Hell. 1, 6, 10: οὐκ ἐδυνάμην ἐμαυτὸν πεῖσαι (**151**).

COM. Pherecr. 2, 280: σὺ δὲ τράπεζαν εἴσφερε, | καὶ κύλικα κἀντραγεῖν.

EUR. Alc. 669: μάτην ἄρ' οἱ γέροντες εὔχονται θανεῖν.

PIND. O. 6, 25–6: κεῖναι γὰρ ἐξ ἀλλᾶν ὁδὸν ἀγεμονεῦσαι | ταύταν ἐπίστανται.

HOM. Il. 1, 18–9: ὑμῖν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες | ἐκπέρσαι Πριάμοιο πόλιν, εὖ δ' οἴκαδ' ἱκέσθαι.

323. b. *With the article:*

τλήσομαι τὸ κατθανεῖν, AESCHYL. Ag. 1290; *I will endure the dying of the death.*

DEM. 18, 93: τὸ Χερρόνησον καὶ Βυζάντιον σῶσαι . . . ἡ προαίρεσις ἡ ἐμὴ καὶ ἡ πολιτεία διεπράξατο.

ISAE. 1, 42: οὗτοι γὰρ τὸ ἀνελεῖν αὐτὰς (=τὰς διαθήκας) ἐκείνου βουλομένου διεκώλυσαν.

ANTIPHON, 2 γ 6: τὸ μὲν ἁλῶναι καὶ ἀποφυγεῖν . . . ἐν ἴσαις ἐλπίσι θῶμεν αὐτῷ εἶναι.

PLATO, Euthyd. 275 C: θαρρεῖ τὸ ἀποκρίνασθαι.

THUC. 3, 40, 3: ἐκ τοῦ εὖ εἰπεῖν τὸ παθεῖν εὖ ἀντιλήψονται.

HDT. 5, 101: τὸ δὲ μὴ λεηλατῆσαι . . . τὴν πόλιν ἔσχε τόδε.

EUR. Alc. 694: σὺ γοῦν ἀναιδῶς διεμάχου τὸ μὴ θανεῖν.

AESCHYL. Ag. 1290 (see above).

PIND. O. 2, 107: τὸ λαλαγῆσαι θέλων.[1]

324. PERFECT:

a. *Without the article:*

ἀναγκάζονται στράτευμα τρέφειν ἢ ἀπολωλέναι, XEN. Hiero, 4, 11; *They are compelled to keep an army or perish (be ruined).*

DIN. 1, 112: βούλεται . . . συγκεχύσθαι πάντα τὰ ἐν τῇ πόλει δίκαια.

DEM. 8, 49: καὶ τεθνάναι μᾶλλον ἂν ἢ ταῦτ' εἰρηκέναι βουλοίμην.

ISOC. 5, 29: ἃ μὲν οὖν ἠβουλόμην μοι προειρῆσθαι ταῦτ' ἐστίν.

PLATO, Rpb. 351 A–B: πόλιν φαίης ἂν ἄδικον εἶναι καὶ ἄλλας πόλεις ἐπιχειρεῖν δουλοῦσθαι ἀδίκως καὶ καταδεδουλῶσθαι. *Ibid.* 406 D: ἀξιοῖ . . . ἐξεμέσαι τὸ νόσημα . . . ἢ καύσει ἢ τομῇ χρησάμενος ἀπηλλάχθαι.

XEN. Hell. 5, 4, 7: εἶπον τὴν θύραν κεκλεῖσθαι. Hell. 6, 2, 15: ἐκήρυξεν . . . πεπρᾶσθαι. Hiero, 4, 11 (see above).

COM. Pherecr. 2, 262: βουλοίμην γὰρ κἂν ἀκαλήφαις τὸν ἴσον χρόνον ἐστεφανῶσθαι.

AESCHYL. Sept. 461–2: ἵππους . . . θελούσας πρὸς πύλαις πεπτωκέναι.

325. b. *With the article:*

τὸ μὲν γὰρ πόλλ' ἀπολωλεκέναι κατὰ τὸν πόλεμον τῆς ἡμετέρας ἀμελείας ἄν τις θείη δικαίως, DEM. 1, 10; *This (thing of) having suffered many losses during the war may justly be charged to our negligence.*

DEM. 1, 10 (see above). 23, 7: τοῦτο . . . Ἀριστοκράτης ἠδίκει, τὸ τοιούτου, οἷον ἐγώ φημι δείξειν τὸν Χαρίδημον ὄντα, τοσαύτην πεποιῆσθαι πρόνοιαν.

326. FUTURE.—The future infinitive as the object of verbs of creation comes from the blending of the sphere of thought and the sphere of will. Some of the examples are much disputed.

πῦρ ἐνήσειν διενοοῦντο ἐς τὰ ξύλινα παραφράγματα, THUC. 4, 115, 2; *They intended (thought that they would) hurl fire into the wooden ramparts.*

See further the *Infinitive.*

[1] See A J. P. xv (1894), 509.

Infinitive as the Representative of the Indicative

327. The infinitive as the representative of the indicative takes all the tenses. See *Accusative and Infinitive.*

Present (= Present Indicative):

τὸν εὐτυχοῦντα καὶ φρονεῖν νομίζομεν, Com. Men. 4, 354, 497; *Him who is lucky we think to have sense withal.* **φησὶν ἐπιλήσμων εἶναι,** Plato, Prot. 336 D; *He says that he is forgetful.*

Present (= Imperfect Indicative):

ἀντιλέγειν φῂς τοῖς βουλομένοις ἡμᾶς ἀπολέσαι, Lys. 12, 26; *You declare that you undertook to oppose* (ἀντέλεγες) *those who wished to destroy us.* **ἀποφηνάσθω μὴ μετέχειν,** Dem. 19, 117; *Let him declare that he had no part in it.*

Aorist (= Aorist Indicative):[1]

οὐ φήσω ἡμᾶς ὀρθῶς ὁμολογῆσαι ἡνίκα ὡμολογήσαμεν, Plato, Theaet. 191 A; *I will not say that we were right to acknowledge* (*it*) *when we acknowledged it.*

Perfect (= Perfect Indicative):

φησὶ . . . ἐγκώμιον γεγραφέναι, Isoc. 10, 14; *He says that he has written an encomium.*

Perfect (= Pluperfect Indicative):

καὶ ὁδόν τε [λέγεται] οὔπω πολλὴν διηνύσθαι αὐτοῖς καὶ τὸν Μῆδον ἥκειν πάλιν, Xen. Cyr. 1, 4, 28; *It is said that not much of their journey had been accomplished yet when the Mede returned.*

Future (= Future Indicative):

οὐκ ἔφη ὀμεῖσθαι, Xen. Hell. 1, 3, 11; *He said that he would not take an oath.*

Future Perfect (= Future Perfect Indicative):

ὑπολαμβάνω . . . μάτην ἐρραψῳδηκότας ἡμᾶς ἔσεσθαι, Dem. 25, 2; *I understand that we shall have delivered our screed to no purpose.*

328. Articular Infinitive as the Representative of the Indicative.—The infinitive as the representative of the indicative may take the article.

Present:

ἓν μὲν οὖν ὁμολογεῖται τὸ κρατεῖν τῶν κληρονομιῶν τοὺς ἄρρενας, Dem. [44], 12: *One thing then is agreed on, namely, the males' holding* (*that the males hold*) *the inheritance.*

[1] On the aorist as a future, see *Accusative and Infinitive.*

Aorist:

τὸ . . . ἀνοῖξαι τὴν θύραν οὐχ ὁμολογεῖ, DEM. [42], 8: *The opening of the door (the statement that he opened the door) he does not agree to.*

Future:

τὸ δὲ σὲ ἀπορήσειν, οὐκ οἶμαι (sc. **μαντικῶς σε εἰρηκέναι**), PLATO, Conv. 198 B; *As to the statement that you will be at a loss, I don't think that you have said that in a spirit of prophecy.*

DEM. [42], 8: *τὸ μὲν ἀφελεῖν τὸ σημεῖον ὁμολογεῖ, τὸ δ' ἀνοῖξαι τὴν θύραν οὐχ ὁμολογεῖ.* [44], 12 (see above). 57, 63: *ἐκ . . . γὰρ τοῦ ὅρκου ἐξῄλειψαν τὸ ψηφιεῖσθαι (=ψηφιοῦμαι) γνώμῃ τῇ δικαιοτάτῃ.*

PLATO, Conv. 198 B (see above). Phaedo, 61 D: *πῶς τοῦτο λέγεις . . . τὸ μὴ θεμιτὸν εἶναι ἑαυτὸν βιάζεσθαι;* Phaedr. 244 A: *τὸ (the statement that) μανίαν κακὸν εἶναι.* Soph. 231 C: *τὸ . . . μὴ ῥᾴδιον εἶναι.*

HDT. 1, 86: *τὸ τοῦ Σόλωνος . . . τὸ μηδένα εἶναι τῶν ζωόντων ὄλβιον.*

SOPH. Ant. 264–7: *ἥμεν δ' ἕτοιμοι . . . θεοὺς ὁρκωμοτεῖν | τὸ μήτε δρᾶσαι μήτε τῳ ξυνειδέναι | τὸ πρᾶγμα βουλεύσαντι.*

Tenses of the Participle

PARTICIPLE AS A VERBAL ADJECTIVE

329. The participle as a verbal adjective is chiefly used in the present, aorist, and perfect tenses. The temporal relation is that of the kind of time.[1] The sphere of time depends on the context.

PRESENT PARTICIPLE

330. CONTEMPORANEOUS ACTION.—The present participle is generally used of contemporaneous action, either total or partial.

ἐμὲ . . . λέγεις τὸν νεώτατον λέγων, PLATO, Parmen. 137 C; *You mean me when you speak of the youngest.* **δουλεύουσί γε μαστιγούμενοι καὶ σφαττόμενοι,** DEM. 9, 66; *They lead the lives of slaves, being scourged and butchered.* **λόγους προσφέρων ἀπώλεσεν αὐτήν,** LYS. 1, 8; *(By) making proposals he ruined her.*

331. *Leading Verb Present:*

DEM. 9, 66 (see above).

PLATO, Parmen. 137 C (see above).

[1] This temporal element is deeply imbedded in the nature of the participle and the use is universal, so that it is not necessary to draw examples from different ranges of classic Greek.

EUR. Andr. 373: ἀνδρὸς δ' ἁμαρτάνουσ' ἁμαρτάνει βίου (coincident action), *A woman failing of a husband fails of life.*

332. *Leading Verb Imperfect:*

DEM. 54, 9: ἦδε . . . τοὺς ἀλεκτρυόνας μιμούμενος τοὺς νενικηκότας (coincident action).

PLATO, Meno, 90 C: πέμποντες τόνδε καλῶς ἂν ἐπέμπομεν (coincident action).

HDT. 9, 21: οἱ Μεγαρέες πιεζόμενοι (*finding themselves pinched*) ἔπεμπον ἐπὶ τοὺς στρατηγοὺς τῶν Ἑλλήνων κήρυκα.

333. *Leading Verb Future:*

DEM. 14, 12: οὐδὲν οὖν ἀλλ' ἢ ῥαψῳδήσουσιν οἱ πρέσβεις περιιόντες.

XEN. Hiero, 11, 15: εὐδαιμονῶν γὰρ οὐ φθονηθήσει (174).

HDT. 4, 98: ταῦτα δὲ ποιεῦντες ἐμοὶ μεγάλως χαριεῖσθε (coincident action).

334. *Leading Verb Aorist:*

LYS. 1, 8 (see above).

XEN. Hell. 7, 5, 9: ὁρῶν . . . τὸν . . . χρόνον προβαίνοντα ἐνόμισε πρακτέον τι εἶναι.

HDT. 1, 68: ὀρύσσων ἐπέτυχον σορῷ ἐπταπήχεϊ.

335. *Leading Verb Perfect:*

DEM. 8, 34: νῦν δὲ δημαγωγοῦντες ὑμᾶς καὶ χαριζόμενοι καθ' ὑπερβολήν, οὕτω διατεθήκασιν ὥστε κτέ.

336. *Leading Verb Pluperfect:*

XEN. Hell. 6, 5, 21: δηοῦντι τὴν χώραν οὐδεὶς ἠθελήκει μάχεσθαι.

AR. Ach. 10: κεχήνη προσδοκῶν τὸν Αἰσχύλον.

337. PRIOR ACTION.—The action of the present participle is sometimes prior to that of the leading verb. An adverb of time often makes the relation plain.

οἱ Κύρειοι πρόσθεν σὺν ἡμῖν ταττόμενοι νῦν ἀφεστήκασιν, XEN. An. 3, 2, 17; *The troops of Cyrus, who were formerly marshalled with us, have now deserted us.*

DEM. 18, 61: καὶ πρότερον κακῶς τοὺς Ἕλληνας ἔχοντας πρὸς ἑαυτοὺς καὶ στασιαστικῶς, ἔτι χεῖρον διέθηκε.

PLATO, Rpb. 518 D: αἱ . . . ἄλλαι ἀρεταὶ καλούμεναι ψυχῆς κινδυνεύουσιν . . . οὐκ ἐνοῦσαι πρότερον ὕστερον ἐμποιεῖσθαι.

XEN. An. 3, 2, 17 (see above).

HDT. 8, 62: σημαίνων δὲ ταῦτα τῷ λόγῳ διέβαινε ἐς Εὐρυβιάδην, λέγων μᾶλλον ἐπεστραμμένα. 9, 27: καὶ γὰρ ἂν χρηστοὶ τότε ἐόντες ὡυτοὶ νῦν ἂν εἶεν φλαυρότεροι, καὶ τότε ἐόντες φλαῦροι νῦν ἂν εἶεν ἀμείνονες.

AR. Av. 75: *πρότερον ἄνθρωπός ποτ' ὤν.*

SOPH. Ant. 1192: *ἐγώ, φίλη δέσποινα, καὶ παρὼν ἐρῶ.*

MIMNERM. 3: *τὸ πρὶν ἐὼν κάλλιστος, ἐπὴν παραμείψεται ὥρη, | οὐδὲ πατὴρ παισὶν τίμιος οὔτε φίλοις.*

HOM. Od. 13, 401: *κνυζώσω δέ τοι ὅσσε πάρος περικαλλέ' ἐόντε.*

338. SUBSEQUENT ACTION.—The present participle may imply conative action, and thus simulate a future (see 193). So *φέρων* and *ἄγων* are used almost to the exclusion of *οἴσων* and *ἄξων*.

ἡ δὲ Πάραλος εἰς τὰς Ἀθήνας [ἀπέπλευσε] ἀπαγγέλλουσα τὰ γεγονότα, XEN. Hell. 2, 1, 29; *The Paralos sailed off to Athens with a report of (= to report) what had happened.*

ANDOC. 1, 104–5: *ἤκουσι . . . οἱ μὲν εἰσόμενοι . . . οἱ δὲ ἀποπειρώμενοι.*

XEN. Hell. 2, 1, 29 (see above).

AR. Ach. 178: *ἐγὼ μὲν δεῦρό σοι σπονδὰς φέρων | ἔσπευδον.*

EUR. Suppl. 120: *τούτους θανόντας ἦλθον ἐξαιτῶν πόλιν.*

PIND. O. 7, 13–4: *κατέβαν τὰν ποντίαν | ὑμνέων παῖδ' Ἀφροδίτας.* P. 4, 105–6: *ἱκόμαν | οἴκαδ', ἀρχὰν ἀγκομίζων.*[1]

HOM. Il. 1, 371–2: *ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων | λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα.* (Here both resemblance and difference between present and future are manifest.[2]) Compare Il. 1, 431: *ἵκανεν ἄγων* with *ibid.* 442–3: *πρό μ' ἔπεμψεν . . . παῖδα . . . ἀγέμεν.*

AORIST PARTICIPLE

339. The action of the aorist participle is ordinarily prior, but it may be coincident, so especially when the leading verb is aorist or future.

ἀναβάντες εἰς τὸ ὑπερῷον ἐδειπνοῦμεν, LYS. 1, 22; *Going up to the second story, we supped.* **τὸ σῶμα σώσας τοὺς λόγους σώσεις ἐμοί,** EUR. I. T. 765; *Saving thy body thou wilt save my words.* **ἀπώλεσας τὸν οἶνον ἐπιχέας ὕδωρ,** TRAG. Aristias, fr. 4; *You spoiled the wine by adding water.*

340. *Leading Verb Present:*

HDT. 6, 37: *πίτυς . . . ἐκκοπεῖσα βλαστὸν οὐδένα μετίει* (134).

COM. Men. 4, 340, 10: *ἀχάριστος ὅστις εὖ παθὼν ἀμνημονεῖ.*

341. *Leading Verb Imperfect:*

LYS. 1, 22 (see above). *Ibid.* 24: *παραλαβὼν δ' ὡς οἷόν τε ἦν πλείστους . . . ἐβάδιζον.*

[1] See B. L. G., Introd. Ess., cxii.

[2] The examples cited for Homer do not seem to be very cogent. See Bolling, The Participle in Hesiod, Reprint from Catholic University Bulletin, Vol. III, p. 439.

THUC. 6, 69, 1: ἀναλαβόντες τὰ ὅπλα εὐθὺς ἀντεπῆσαν (206).
EUR. I. T. 27: μεταρσία ληφθεῖσ' ἐκαινόμην ξίφει.

342. *Leading Verb Future.*

Prior Action:

DEM. 14, 31: εἰς Φρυγίαν ἐλθὼν δουλεύσει;
HDT. 2, 5: κατεὶς καταπειρητηρίην πηλόν τε ἀνοίσεις κτέ. (258).

343. *Coincident Action:*

EUR. I. T. 765 (see 339). Med. 383: θανοῦσα θήσω τοῖς ἐμοῖς ἐχθροῖς γέλων.

344. *Leading Verb Aorist:*

Prior Action:

DEM. 54, 20: ὑγιὴς ἐξελθὼν φοράδην ἦλθον οἴκαδε.
LYS. 1, 27: πληγεὶς κατέπεσεν εὐθύς, *He was stabbed and fell at once.*
PLATO, Euthyd. 273 C: εἰπὼν οὖν ταῦτα κατεφρονήθην ὑπ' αὐτοῖν (174).

345. *Coincident Action:*[1]

ISOC. 19, 9: Θράσυλλος . . . τούτους μόνους παῖδας γνησίους καταλιπὼν . . . τὸν βίον ἐτελεύτησεν.
DEM. 18, 208: οὐκ ἔστιν ὅπως ἡμάρτετ(ε) . . . τὸν ὑπὲρ τῆς ἁπάντων ἐλευθερίας καὶ σωτηρίας κίνδυνον ἀράμενοι.
ISAE. 7, 33: τί βέλτιον ἂν ἔπραξεν ἢ ταῦτα βουλευσάμενος ἅπερ ἐποίησεν;
PLATO, Theaet. 185 E: εὖ ἐποίησάς με μάλα συχνοῦ λόγου ἀπαλλάξας.
XEN. Cyr. 1, 4, 13: καλῶς . . . ἐποίησας προειπών. *Ibid.* 7, 5, 48: καλῶς . . . ἐποίησας . . . ἄρξας τοῦ λόγου.
HDT. 3, 38: ὀρθῶς μοι δοκέει Πίνδαρος ποιῆσαι νόμον πάντων βασιλέα φήσας εἶναι. 5, 24: εὖ . . . ἐποίησας ἀπικόμενος.
AR. Pax, 630–1: λίθον | ἐμβαλόντες ἐξμέδιμνον κυψέλην ἀπώλεσαν.
TRAG. Aristias, (Sat. Dr.) fr. 4 (see 339).
BACCHYL. VI, 15: στάδιον κρατήσας | Κέον εὐκλέϊξας. X, 15: ἀνδησάμενος . . . θῆκας.
PIND. I. 5, 51: εἶπέν τε φωνήσαις ἅτε μάντις ἀνήρ.
HOM. Il. 1, 434: ἱστὸν δ' ἱστοδόκῃ πέλασαν προτόνοισιν ὑφέντες.

346. *Leading Verb Perfect:*

DEM. 36, 18: τὰ γράμματ' ἡ μήτηρ ἠφάνικεν πεισθεῖσ' ὑπὸ τούτου.

347. *Leading Verb Pluperfect:*

DEM. 36, 8: ὁ Πασίων ἐτετελευτήκει ταῦτα διαθέμενος.

[1] On the "adverbial" group with φθάνω, λανθάνω, τυγχάνω, see *Participle* and A. J. P. xii (1891) 76–79.

Perfect Participle

348. The perfect participle expresses completion.

Leading Verb Present:

Dem. 24, 6: τί δή ποτ' ἐγὼ μετρίως . . . τὸν ἄλλον χρόνον **βεβιωκώς**, νῦν ἐν ἀγῶσι καὶ γραφαῖς δημοσίαις ἐξετάζομαι.

349. *Leading Verb Imperfect:*

Dem. 14, 36: κοινὸν ἐχθρὸν ἐκεῖνον **ὑπειληφότες ὡμονόουν** ἀλλήλοις. 23, 127: Κότυν εὐθὺς ἀπεκτονὼς οὐκ ἀσφαλὲς ἡγεῖτ' ἀπελθεῖν ὅποι τύχοι.

350. *Leading Verb Aorist:*

Dem. 37, 10: ἀφικόμην σχεδόν τι πάντ' **ἀπολωλεκὼς** ὅσ' ἔχων ἐξέπλευσα.

351. *Leading Verb Perfect:*

Dem. 55, 23: οὐδὲν **ἀπολωλεκὼς** . . . **τηλικαύτην** μοι δίκην **εἴληχε**.

352. *Leading Verb Future:*

Dem. 28, 16: τὰ χρήματα πάντ' **ἀπεστερηκὼς** . . . **ἐλεεῖσθαι** νῦν ὑφ' ὑμῶν **ἀξιώσει**.

353. *Leading Verb Pluperfect:*

Dem. 1, 8: **ἥκομεν** (= plupf.) **Εὐβοεῦσιν βεβοηθηκότες**, *We had returned from having reinforced the Euboeans.*

Participle as the Representative of the Indicative

354. The participle as the representative of the indicative takes all the tenses, the future as well as the present, the perfect, and the aorist.

The participle represents the indicative only after verbs of intellectual perception and those that are causative of the same. For actual perception, see *Object Sentences.*

355. Present Participle.—The present participle represents durative action, regularly contemporaneous, occasionally prior.

Contemporaneous Action after a Principal Tense = Present Indicative:

Dem. 29, 25: βούλομαι . . . ἐξελέγξαι . . . αὐτὸν **ψευδόμενον** (= ὅτι **ψεύδεται**), *I wish to prove him to be a liar, that he is a liar.*

356. *Contemporaneous Action after an Historical Tense = Imperfect Indicative:*

Dem. [34], 13: **ᾐσθόμην** αὐτὸν **διακρουόμενόν** με (= ὅτι **διεκρούετό** με, or, by *repraesentatio*, ὅτι **διακρούεταί** με), *I perceived that he was trying to cheat me.*

357. *Prior Action = Imperfect Indicative:*

οἶδά σε **λέγοντα** (= ὅτι ἔλεγες), XEN. Cyr. 1, 6, 6; *I know that you used to say.*

DEM. 21, 12: Μειδίας δ' ἐν αὐταῖς ταύταις ταῖς ἡμέραις ἄξια τοῦ δοῦναι τὴν ἐσχάτην δίκην **ποιῶν** (= ὅτι ἐποίει) δειχθήσεται.

LYS. 10, 4: φαίνομαι οὖν τρισκαιδεκέτης ὢν ὅτε ὁ πατὴρ ὑπὸ τῶν τριάκοντα ἀπέθνῃσκε.

XEN. Cyr. 1, 2, 2: φύσιν . . . τῆς μορφῆς καὶ τῆς ψυχῆς τοιαύτην ἔχων διαμνημονεύεται. *Ibid.* 1, 6, 6 (see above).

HDT. 6, 121: φαίνονται μισοτύραννοι ἐόντες.

358. AORIST PARTICIPLE = Aorist Indicative.

εὑρήσετ' αὐτὸν τὴν . . . πόλιν διὰ Λακεδαιμονίων ἀσθενῆ **ποιήσαντα**, DEM. 15, 24; *You will find that he made the city weak by means of the Lacedaemonians.*

359. PERFECT PARTICIPLE = Perfect Indicative.

οἶδά σε . . . ἐγὼ καὶ ἰδιώτην **γεγενημένον** καὶ νῦν τύραννον ὄντα, XEN. Hiero, 1, 2; *I know that you have been a private citizen and are now an absolute ruler.*

360. FUTURE PARTICIPLE = Future Indicative.

σαφῶς . . . ᾔδει **ὀλωσόμενος**, ANTIPHON, 2 α 8; *He knew clearly that he would be convicted.*

ANTIPHON, 2 α 8 (see above).

THUC. 3, 67, 1: ἵνα ὑμεῖς . . . εἰδῆτε δικαίως αὐτῶν **καταγνωσόμενοι**.

HDT. 5, 42: εὖ . . . ἐπίστατο κατ' ἀνδραγαθίην αὐτὸς **σχησων** τὴν βασιληίην.

SOPH. Ai. 1155: ἴσθι **πημανούμενος**.

On the Future Participle after Verbs of Motion, see Index.

MOODS

Indicative Mood

361. The indicative mood represents the predicate as a reality. It is sometimes called the declarative mood or mood of direct assertion. **φημί**, *I say.*

362. USE OF THE INDICATIVE.—The use of the Greek indicative is in the main the same as that of the English indicative. It must, however, be noticed that the English indicative and the English subjunctive (optative) coincide to a considerable extent in form. Hence the apparent coincidence in syntax, where there is real diversity. In "*I had fainted, unless*

I had believed," Ps. 27, 13, both "I had fainted" and "I had believed" are subjunctives, or rather optatives.

363. The differences to be specially noted are these:

1. EXPRESSION OF POSSIBILITY, POWER, OBLIGATION, AND NECESSITY. — The Greek language expresses possibility and power, obligation and necessity, and abstract relations generally, as facts; whereas our translation often implies the failure to realize.

συνέπλει . . . τὰ . . . ἀνδράποδα ἃ ἔδει αὐτὸν ἀπολῦσαι, ANTIPHON, 5, 20; *The slaves whom he was to release were on board with him.* **οἱ . . . ἐν ταῖς τεσσαράκοντα ναυσὶ Πελοποννήσιοι, οὓς ἔδει ἐν τάχει παραγενέσθαι, . . . ἐνδιέτριψαν,** THUC. 3, 29, 1; *The Peloponnesians in the forty ships whose business it was to get (who ought to have got) there quickly, loitered on the way.* **τότε ξυναλγεῖν χρῆν σ' ὅτ' ὠλλύμην ἐγώ,** EUR. Alc. 633; *tum aequius dolere* FUERAT *fata cum me tollerent* (Buchanan).

DIN. 1, 81: *ὅτε μὲν ἔδει μάχεσθαι . . . ᾤχετ' ἀπιὼν οἴκαδε, ἐπειδὴ δὲ προσῆκεν οἴκοι κινδυνεύειν . . . ᾤχετ' ἐκ τῆς πόλεως ἀποδράς.*

DEM. 18, 191: *ἐχρῆν . . . ἔδει.* 29, 41: *πολὺ κάλλιον ἦν . . . διώκειν.* [46], 5: *ἔδει.* [47], 76: *γεωργῶ δὲ πρὸς τῷ ἱπποδρόμῳ, ὥστε οὐ πόρρω ἔδει αὐτὸν ἐλθεῖν.*

LYS. 12, 32: *χρῆν δέ σε . . . εἴπερ ἦσθα χρηστός . . . τοῖς μέλλουσιν ἀδίκως ἀποθανεῖσθαι μηνυτὴν γενέσθαι.*

ANDOC. 1, 20: *ἢ ἐμὲ ἢ ἐκεῖνον ἔδει ἀποθανεῖν, aut mihi aut illi moriendum erat.*

PLATO, Apol. 34 A: *καὶ ἄλλους πολλοὺς ἐγὼ ἔχω ὑμῖν εἰπεῖν, ὧν τινα ἐχρῆν . . . παρασχέσθαι Μέλητον μάρτυρα.*

HDT. 3, 66: *οὐ γὰρ ἦν οἱ ἀσφαλὲς . . . φάναι τὸν Κύρου υἱὸν ἀπολωλεκέναι.* 8, 6. 8, 68, α): *ἀπήλλαξαν οὕτω ὡς κείνους ἔπρεπε.*

AR. Nub. 963: *πρῶτον μὲν ἔδει παιδὸς φωνὴν γρύξαντος μηδέν' ἀκοῦσαι. Ibid.* 973: *ἔδει.*

EUR. Alc. 633 (see above).

HOM. Il. 1, 353: *τιμήν πέρ μοι ὄφελλεν Ὀλύμπιος ἐγγυαλίξαι.*

364. **ἔδει, ἐχρῆν,** ETC., OF THE PRESENT.—When *ἔδει, ἐχρῆν*, and the like refer to the present and not to the past, a modal sense is set up, and the dependent infinitive becomes unreal.[1]

[1] MSS and editors often fluctuate between *ἔδει* and *δεῖ*, *χρὴν* and *χρή*. The present indicative gives the simple statement, the imperfect indicative surprise or disappointment. Cf. ANTIPHON, 5, 91, where the codices have *χρή*, Blass *χρῆν*; Andoc. [4], 16, where Blass has *ἔδει* for MS *δεῖ*.

ἐχρῆν . . . ὅσιον εἶναι τοῦτο πράττειν, LYCURG. 141; *It ought to be consonant with piety to do this* (but it is not).

LYCURG. 141 (see above).

DEM. 15, 32: *ἐχρῆν . . . τὴν αὐτὴν ἔχειν διάνοιαν ὑμᾶς (= ἀλλ' οὐκ ἔχετε) περὶ τῆς ἐν τῇ πολιτείᾳ τάξεως, ἥνπερ περὶ τῆς ἐν ταῖς στρατείαις ἔχετε.*

THUC. 6, 78, 4: *καὶ μάλιστα εἰκὸς ἦν ὑμᾶς . . . μὴ μαλακῶς ὥσπερ νῦν ξυμμαχεῖν.*

HDT. 3, 80: *καίτοι ἄνδρα γε τύραννον ἄφθονον ἔδεε εἶναι, ἔχοντά γε πάντα τὰ ἀγαθά. τὸ δὲ ὑπεναντίον τούτου ἐς τοὺς πολιήτας πέφυκε· φθονέει γὰρ κτέ.*

COM. Hermipp. 2, 399: *τοὺς μὲν ἄρ' ἄλλους οἰκουρεῖν χρῆν.*

EUR. Or. 1030: *ζῆν ἐχρῆν σ', ὅτ' οὐκέτ' εἶ.*

365. 2. INDICATIVE IN GENERIC SENTENCES. — In generic sentences the Greek has a tendency to other modal constructions. In practical questions, personal argument, as in poetry and proverbs, the indicative may be used as in English and Latin.

εἴ τις εἰδὼς . . . προῦδωκεν ἢ ἐξαπατᾷ, οὗτός ἐστ' ἔνοχος τῇ ἀρᾷ, DEM. 23, 97; *If any one has wittingly betrayed or wittingly deceives, he is obnoxious to the curse.* **ἃ μὴ κατέθου, μὴ ἀνέλῃ,** PROV.; *What you didn't deposit, you mustn't draw.* **τῷ . . . ἀσθενοῦντι πικρὰ φαίνεται ἃ ἐσθίει καὶ ἔστι,** PLATO, Theaet. 166 E; *To the sick man what he eats seems bitter, and is bitter.*

PROV. *ἦν τις ἔμαξε μᾶζαν ταύτην καὶ ἐσθιέτω.* (See also above.)

DEM. 23, 97 (see above).

AESCHIN. 3, 196: *εἰ γάρ τις ἐν δημοκρατίᾳ τετιμημένος . . . τολμᾷ βοηθεῖν τοῖς παράνομα γράφουσι, καταλύει τὴν πολιτείαν. Ibid.* 198: *ὅστις . . . αἰτεῖ (bis).*

PLATO, Theaet. 166 E (see above). 170 A: *τὸ δοκοῦν ἑκάστῳ τοῦτο καὶ εἶναί φησί που ᾧ δοκεῖ;*

HDT. 3, 127: *ἔνθα . . . σοφίης δέει, βίης ἔργον οὐδέν.*

EUR. Tro. 400: *φεύγειν μὲν οὖν χρὴ πόλεμον ὅστις εὖ φρονεῖ.*

AESCHYL. Sept. 596: *δεινὸς ὃς θεοὺς σέβει.*

PIND. N. 3, 41–2: *ὃς δὲ διδάκτ' ἔχει, . . . μυριᾶν . . . ἀρετᾶν ἀτελεῖ νόῳ γεύεται.*

HOM. Od. 14, 156–7: *ἐχθρὸς γάρ μοι κεῖνος ὁμῶς Ἀΐδαο πύλῃσιν | γίγνεται, ὃς πενίῃ εἴκων ἀπατήλια βάζει.*

366. 3. NON-USE OF CERTAIN TENSES OF THE INDICATIVE WITH TEMPORAL PARTICLES.—As a rule, temporal particles are not used with the indicative in future relations. Here the subjunctive with *ἄν* is regularly employed, which becomes optative in *oratio obliqua*.

Temporal particles with the present and perfect tenses of the indicative are regularly causal or conditional. See *Temporal Sentences.*

367. INDICATIVE IN WISHES.—The indicative of the past tenses is used in hopeless wishes. Here some introductory particle, such as *εἴθε, εἰ γάρ,* is used to show the baselessness of the wish. Or the form *ὤφελον* (*ὤφελλον*), *I ought*, with the infinitive, is employed. Here there is also, as a rule, an introductory particle: *εἴθε* (*αἴθε*), *εἰ γάρ, ὡς.* The negative is *μή.*

The imperfect indicative after *εἴθε, εἰ γάρ,* denotes a wish for continuance, regularly in opposition to the present, the aorist a wish for attainment, regularly in opposition to the past.

When *ὤφελον* is used, the tenses of the infinitive are employed in the same way, the present infinitive like the imperfect indicative, the aorist infinitive like the aorist indicative.

ἐβουλόμην ἄν (*κεν*) and *ἤθελον ἄν* (*κεν*) are not infrequent forms of indicating a hopeless wish.[1]

ἀλλ' ὤφελε . . . Κῦρος ζῆν, XEN. An. 2, 1, 4; *Ah! Cyrus ought to be alive = would that Cyrus were alive.*

LYS. 3, 21: *ἐβουλόμην δ' ἂν . . . Σίμωνα τὴν αὐτὴν γνώμην ἐμοὶ ἔχειν.*

PLATO, Crito, 44 D: *εἰ γὰρ ὤφελον . . . οἷοί τε εἶναι οἱ πολλοὶ τὰ μέγιστα κακὰ ἐξεργάζεσθαι.* Rpb. 432 C: *εἰ γὰρ ὤφελον* (sc. *ἰδεῖν*), *ἔφη.*

XEN. An. 2, 1, 4 (see above). Cyr. 4, 6, 3: *ἥμαρτεν, ὡς μήποτε ὤφελεν.*

HDT. 1, 111: *ὄφελον.* 3, 65: *εἶδον ὄψιν ἐν τῷ ὕπνῳ, τὴν μηδαμὰ ὄφελον ἰδεῖν.*

AR. Nub. 24: *εἴθ' ἐξεκόπην πρότερον τὸν ὀφθαλμὸν λίθῳ.* Pax, 1068–9: *εἴθε σου εἶναι | ὤφελεν, ὦλαζών, οὑτωσὶ θερμὸς ὁ πλεύμων* (mock heroics).

EUR. Alc. 536: *εἴθ' εὕρομέν σ', Ἄδμητε, μὴ λυπούμενον.* Cycl. 186–7: *μηδαμοῦ γένος ποτὲ | φῦναι γυναικῶν ὤφελ', εἰ μὴ 'μοὶ μόνῳ.* El. 282: *εἴθ' ἦν Ὀρέστης πλησίον κλύων τάδε.* *Ibid.* 1061: *εἴθ' εἶχες, ὦ τεκοῦσα, βελτίους φρένας.* I. A. 70: *μήποτ' ὤφελεν λαβεῖν.*

SOPH. El. 1021–2: *εἴθ' ὤφελες τοιάδε τὴν γνώμην πατρὸς | θνήσκοντος εἶνοι· πᾶν γὰρ ἂν κατειργάσω* (*εἰ ἦσθα, hadst thou been*).

PIND. P. 3, 1–3: *ἤθελον Χειρωνά κε Φιλυρίδαν, | . . . | ζώειν τὸν ἀποιχόμενον.*

HOM. Od. 5, 308–9: *ὡς δὴ ἐγώ γ' ὄφελον θανέειν καὶ πότμον ἐπισπεῖν | ἤματι τῷ, ὅτε κτέ.* 11, 548: *ὡς δὴ μὴ ὄφελον νικᾶν τοιῷδ' ἐπ' ἀέθλῳ.*

[1] In large stretches of prose literature, there is scant occasion for the expression of wish.

Il. 3, 173–4: ὡς ὄφελεν θάνατός μοι ἀδεῖν κακός, ὁππότε δεῦρο | νίέι σῷ ἑπόμην. 4, 315–6: ἀλλά σε γῆρας τείρει ὁμοίιον· ὡς ὄφελέν τις | ἀνδρῶν ἄλλος ἔχειν, σὺ δὲ κουροτέροισι μετεῖναι. 6, 345–6: ὡς . . . ὄφελ(ε) c. inf. 7, 390: ὡς πρὶν ὤφελλ' ἀπολέσθαι. 11, 380–1: ὡς ὄφελον c. inf.

368. INDICATIVE IN OTHER THAN SIMPLE SENTENCES.—The following summary embraces the chief uses of the indicative as shown in other than simple sentences.

I. *Incomplete Sentences:* Questions.

Indicative questions expect or anticipate[1] indicative answers.

II. *Semi-dependent Sentences:*

1. *Object Sentences.*—Sentences introduced by ὅτι, *that*, and ὡς, *how that*, often retain the indicative after past tenses, as always after principal tenses.

2. *Sentences of Result.*—Sentences of result with ὥστε (seldom ὡς) take the indicative as a statement.

III. *Dependent Sentences:*

1. *Causal Sentences.*—The indicative is the only mood used in causal sentences, except as in *oratio obliqua*.

2. *Temporal Sentences.*—The indicative in temporal clauses is used chiefly of specific actions.

3. *Conditional Sentences.*—The indicative in conditional clauses is used either as in indicative questions or as in hopeless wishes.

4. *Relative Sentences of Design.*—In relative sentences of design the future indicative is used, whereas other languages lean towards optative or subjunctive expressions.

On the Indicative with ἄν, see 428–33.

Subjunctive Mood

369. The subjunctive mood is the mood of anticipation. It anticipates the realization of the predicate, which anticipation[1] appears chiefly as an act of the will.

[1] Anticipation and expectation are not to be confounded. Anticipation treats the future as if it were present. Expectation postpones the realization. To anticipate payment and to expect payment are by no means the same thing, even in popular parlance, and grammarians should be at least as exact as the ungrammatical herd. See A. J. P. xv (1894), 399 and 523; Just. Mart. Apol. 1, 2, 4.

370. NAME OF SUBJUNCTIVE. — The subjunctive derives its name from the notion of the old grammarians that it is always subjoined (subordinate). Such phrases as ἴωμεν, *Let us go*, were explained by βούλει ἴωμεν;

371. THEORY OF THE SUBJUNCTIVE. — In certain spheres of early Greek, the subjunctive appears as a future with the negative of denial, οὐ. Hence the theory that the subjunctive was originally a simple future. But it is easier to make the futural subjunctive a deadened imperative than it is to get the imperative notion out of a simple future of prediction. The fact that μή is the native negative of the subjunctive (injunctive) seems decisive. Compare the larger use of *shall* in Early English. See Mätzner, II, p. 87.

372. IMPERATIVE SUBJUNCTIVE. — In the standard language, the subjunctive is used only in an imperative sense. The tenses follow the general rule (301).

373. IMPERATIVE OF THE FIRST PERSON. — The subjunctive is used as the imperative of the first person, positive and negative. The negative particle is μή.

Plural number:

σκοπώμεθα, PLATO, Protag. 314 B (304). σκεψώμεθα, *Ibid.* 330 B (304). μὴ διώκωμεν, HDT. 8, 109; *Let us not keep up the chase, let us give up the pursuit* (304).

DEM. 9, 71: τοὺς ἄλλους ἤδη παρακαλῶμεν, καὶ τοὺς ταῦτα διδάξοντας ἐκπέμπωμεν πρέσβεις πανταχοῖ. 14, 36: μηδ' ἀδικῶμεν.

PLATO, Legg. 683 C: γενώμεθα . . . ταῖς διανοίαις ἐν τῷ τότε χρόνῳ. 861 A: ἐρωτῶμεν ἡμᾶς αὐτούς (151). Protag. 314 B (*quater*). 330 B (see above).

HDT. 8, 109 (see above).

AR. Vesp. 1516: φέρε νυν ἡμεῖς αὐτοῖς ὀλίγον ξυγχωρήσωμεν ἅπαντες. Lys. 1096: φέρε τὸ ἔσθος ἀμβαλώμεθα.

SOPH. Ph. 1060–1: τί δῆτα σοῦ δεῖ; χαῖρε τὴν Λῆμνον πατῶν. | ἡμεῖς δ' ἴωμεν.

ION (El.), 2, 7 (Bgk.[4]): πίνωμεν, παίζωμεν, ἕτω διὰ νυκτὸς ἀοιδή.

THEOGN. 1133–4: Κύρνε, παροῦσι φίλοισι κακοῦ καταπαύσομεν ἀρχήν, | ζητῶμεν δ' ἕλκει φάρμακα φυομένῳ. 1047: νῦν μὲν πίνοντες τερπώμεθα, καλὰ λέγοντες.

TERP. fr. 3: σπένδωμεν ταῖς Μνάμας παισὶν Μώσαις.

HOM. Od. 1, 76–7: ἀλλ' ἄγεθ' ἡμεῖς οἵδε περιφραζώμεθα πάντες | νόστον.

Il. 1, 141–4: νῦν δ' ἄγε . . . ἐρύσσομεν . . . ἀγείρομεν . . . θείομεν . . . βήσομεν.

374. *Singular number:*

The first person singular is less common than the plural, and is usually preceded by φέρε, instead of which Homer uses ἄγε.

φέρ' ἴδω, τί ὀφείλω; AR. Nub. 21; *Let me see, what do I owe?*

DEM. 18, 267: *φέρε δὴ καὶ τὰς τῶν λητουργιῶν μαρτυρίας . . . ὑμῖν ἀναγνῶ.* 19, 169: *φέρε δὴ . . . εἶπω. alib.*

PLATO, Phaedo, 63 B: *φέρε δὴ . . . πειραθῶ πιθανώτερον . . . ἀπολογήσασθαι.*

HDT. 2, 14: *φέρε δὲ νῦν καὶ αὐτοῖσι Αἰγυπτίοισι ὡς ἔχει φράσω.*

AR. Ach. 4: *φέρ' ἴδω* (very common). Vesp. 1497: *φέρε νυν ἀνείπω κα(ὶ) . . . καλῶ. alib.* (Aorist much more common than present.)

EUR. H. F. 529-30: *φέρ' ἐκπύθωμαι . . . | τί καινὸν ἦλθε . . . δώμασιν χρέος;*

SOPH. O. C. 174: *ὦ ξεῖνοι, μὴ δῆτ' ἀδικηθῶ.* Ph. 1452: *φέρε νυν στείχων χώραν καλέσω.* Tr. 802.

HOM. Od. 13, 215: *ἀλλ' ἄγε δὴ τὰ χρήματ' ἀριθμήσω καὶ ἴδωμαι.*

Il. 1, 26: *μή σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κιχείω.* 21, 475: *μή σευ . . . ἀκούσω.*

375. IMPERATIVE SUBJUNCTIVE OF SECOND PERSON POSITIVE.—The second person positive as an imperative occurs just once in the literary language, and that in a disputed passage.

φέρ' ὦ τέκνον νῦν καὶ τὸ τῆς νήσου μάθῃς, SOPH. Ph. 300.[1]

376. AORIST SUBJUNCTIVE IN PROHIBITIONS.—The subjunctive is used as the negative imperative or prohibitive of the second and third persons in the aorist.

μὴ θαυμάσῃς, PLATO, Rpb. 517 C; *Do not wonder.* **μηδεὶς . . . θαυμάσῃ,** DEM. 18, 199; *Let no one wonder.*

ORATORES ATTICI.—There are about 133 instances of the second person and 29 of the third. See A. J. P. xiii (1892), 425.

PLATO, Gorg. 470 C: *ἀλλὰ μὴ κάμῃς φίλον ἄνδρα εὐεργετῶν.* Legg. 868 A: *φυγὼν μηκέτι κατέλθῃ.* Rpb. 517 C (see above).

THUC. 1, 140, 4: *ὑμῶν δὲ μηδεὶς νομίσῃ περὶ βραχέος ἂν πολεμεῖν, εἰ κτέ.* 3, 40, 7: *μὴ οὖν προδόται γένησθε ὑμῶν αὐτῶν.*

HDT. 3, 53: *μὴ δῷς τὰ σεωυτοῦ ἀγαθὰ ἄλλοισι.*

AR. Ach. 496: *μή μοι φθονήσητ', ἄνδρες οἱ θεώμενοι.* Eccl. 588: *μή νυν πρότερον μηδεὶς ὑμῶν ἀντείπῃ μηδ' ὑποκρούσῃ.*

EUR. Heracl. 271: *μὴ πρὸς θεῶν κήρυκα τολμήσῃς θενεῖν.* 273: *καὶ σὺ τοῦδε μὴ θίγῃς, ἄναξ.* Frequent in the tragedians.

THEOGN. 101: *μηδείς σ' ἀνθρώπων πείσῃ κακὸν ἄνδρα φιλῆσαι.*

[1] Nauck reads *μάθε* with inferior MSS, Seyffert *κἀν τὸ τῆς νήσου μάθοις.* The simple imperative optative (394) *μάθοις* would also be possible, but *φέρε* seems to require an imperative or subjunctive, and *φέρε μάθῃς* may have been generated by *φέρε μάθω.*

HIPPON. 49: *μηκέτι γράψῃς.*

ALCAE. 44: *μηδὲν ἄλλο φυτεύσῃς πρότερον δένδριον ἀμπέλω.*

HOM. Od. 3, 55. 11, 251. 15, 263: *εἰπέ μοι εἰρομένῳ νημερτέα μηδ' ἐπικεύσῃς.* 22, 213–4: *Μέντορ, μή σ' ἐπέεσσι παραιπεπίθησιν 'Οδυσσεὺς | μνηστήρεσσι μάχεσθαι.*

Il. 5, 684–5: *Πριαμίδη, μὴ δή με ἔλωρ Δαναοῖσιν ἐάσῃς | κεῖσθαι, ἀλλ' ἐπάμυνον.* 9, 33. 522. 15, 115. 23, 407. 24, 568. 778–9.

377. THEORY OF *μή* WITH THE AORIST SUBJUNCTIVE IN PROHIBITIONS.—The shifting from imperative to subjunctive in the prohibitive is found in other languages, and some scholars have seen a certain urbanity in the change from the second person imperative to the second person subjunctive in the pungent aorist form; but it is noteworthy that a like limitation is found in Sanskrit, in which the corresponding negative particle *mā* is prevalently used with a form that answers to the Greek aorist subjunctive.[1]

378. PRESENT SUBJUNCTIVE THIRD PERSON AS NEGATIVE IMPERATIVE.—In a few passages the present subjunctive is found as the negative imperative of the third person, when the third person represents the first.

μὴ . . . τις . . . οἴηται (= μὴ οἰώμεθα), PLATO, Legg. 861 E; *Let no one think, let us not think.*

PLATO, Epin. 989 B: *μεῖζον μὲν γὰρ ἀρετῆς μηδεὶς ἡμᾶς ποτε πείθῃ τῆς εὐσεβείας εἶναι τῷ θνητῷ γένει.* Legg. 816 E (see above).

379. SUBJUNCTIVE QUESTIONS (DELIBERATIVE SUBJUNCTIVE).—The subjunctive question expects an imperative answer. The question is chiefly in the first person; in the second, only when the speaker puts himself in the place of the person addressed; in the third, chiefly when it represents the first.

380. *First Person:*

Here *βούλει* often precedes. *θέλεις*, thus used, is poetical.

ΣΩ. ὦ Χαιρεφῶν, ἐροῦ αὐτόν. ΧΑΙ. *τί ἔρωμαι;* PLATO, Gorg. 447 C; *Chaerephon, ask him. What shall I ask?* **βούλει τολμήσω εἰπεῖν οἷόν ἐστι τὸ ἐπίστασθαι;** PLATO, Theaet. 197 A; *Do you wish me to undertake to say what manner of thing knowing is?*

DEM. 3, 22: *"τί βούλεσθε; τί γράψω; τί ὑμῖν χαρίσωμαι;"* 14, 27: *ἀλλὰ θῶ βούλεσθε δωδεκάτην ἡμᾶς εἰσοίσειν;* [33], 37.

PLATO, Conv. 213 A: *ἐπὶ ῥητοῖς εἰσίω ἢ μή; συμπίεσθε ἢ οὔ; Ibid.*

[1] See C. W. E. Miller, A. J. P. xiii (1892), 422.

214 B: ΕΡ. *τί ποιῶμεν;* ΑΛΚ. *ὅ τι ἂν σὺ κελεύῃς . . . ἐπίταττε οὖν ὅ τι βούλει.* Gorg. 447 C (see above). Phaedo, 115 C: *θάπτωμεν δέ σε τίνα τρόπον;* Theaet. 149 B. 161 E. 197 A (see above).

ΑR. Eq. 36: *βούλει τὸ πρᾶγμα τοῖς θεαταῖσιν φράσω;* Vesp. 760–1: ΒΔΕ. *ἐμοὶ πιθοῦ.* | ΦΙΛ. *τί σοι πίθωμαι;* Lys. 529–30: ΛΥΣ. *σιώπα.* | ΠΡΟ. *σοί γ', ὦ κατάρατε, σιωπῶ 'γώ;*

ΕUR. Cycl. 149. Ion, 758 (268). I. T. 1321. Or. 218: *βούλει θίγω σου;* fr. 1036: *πότερα θέλεις σοι μαλθακὰ ψευδῆ λέγω | ἢ σκλήρ' ἀληθῆ;*

SOPH. Ant. 554. O. C. 178. 195. 213. 828 (*bis*). Ph. 761 (*bis*). 816.

HOM. Od. 15, 509: *πῇ τ' ἄρ' ἐγώ, φίλε τέκνον, ἴω; τέο δώματ' ἵκωμαι;*

Il. 18, 188: *πῶς τ' ἄρ' ἴω μετὰ μῶλον; ἔχουσι δὲ τεύχε' ἐκεῖνοι.*

381. *Second Person:*

The second person of the deliberative subjunctive occurs only in echo-questions, and is virtually indirect.

ΕΠ. *τί σοι πιθώμεθ';* **ΠΕΙ.** *ὅ τι πίθησθε;* AR. Av. 164; *Wherein shall we follow your advice? Wherein you shall follow my advice?*

AR. Av. 164 (see above).

EUR. H. F. 1417: *πῶς οὖν ἔτ' εἶπῃς ὅτι συνέσταλμαι κακοῖς;* (Variously corrected: *πῶς οὖν ἂν εἴποις; πῶς οὐκ ἂν εἴποις; πῶς οὖν ἔμ' εἶπας;*)

SOPH. Ph. 974: ΝΕ. *τί δρῶμεν, ἄνδρες;* ΟΔ. *ὦ κάκιστ' ἀνδρῶν, τί δρᾷς;* (*Dost ask*) *what thou art to do?*[1]

382. *Third Person:*

The third person of the deliberative subjunctive is used more commonly when the third person represents the first, or when an action of the first person is involved.

ὁ τοιοῦτος . . . μὴ δῷ . . . δίκην; (= **μὴ λάβωμεν παρὰ τοῦ τοιούτου δίκην;**) DEM. 21, 35; *Shall not such an one get his due?* (= *Shall we not punish him?*)

DIN. 1, 8: *ποῖ νῦν ἐλθὼν ὁ δῆμος . . . εὕρῃ τὴν ἀλήθειαν;*

DEM. 18, 124: *πότερόν σέ τις Αἰσχίνῃ τῆς πόλεως ἐχθρὸν ἢ ἐμὸν εἶναι θῇ;* (= *πότερον . . . θῶ;*) 20, 117. 21, 35 (see above). 22, 64. 29, 37: *τί σοι ποιήσωσιν οἱ μάρτυρες;*

PLATO, Phileb. 15 D: *πόθεν οὖν τις ταύτης ἄρξηται πολλῆς οὔσης καὶ παντοίας περὶ τὰ ἀμφισβητούμενα μάχης;* (= *πόθεν ἀρξώμεθα;*)

AR. Pl. 438: *ἄναξ Ἄπολλον καὶ θεοί, ποῖ τις φύγῃ;*

SOPH. Ai. 403–4: *ποῖ τις οὖν φύγῃ;* | *ποῖ μολὼν μενῶ;* O. C. 170–1: OI. *θύγατερ, ποῖ τις φροντίδος ἔλθῃ;* | AN. *ὦ πάτερ, ἀστοῖς ἴσα χρὴ μελετᾶν.*

THEOGN. 772: *τί σφιν χρήσηται* (sc. *Μουσῶν θεράπων* = *Θέογνις* = *ἐγώ*) *μοῦνος ἐπιστάμενος;*

[1] More dramatic than as an indicative. Odysseus overhears Neoptolemos.

HOM. Od. 5, 465: ὤ μοι ἐγώ, τί πάθω; τί νύ μοι μήκιστα γένηται; (=τί γένωμαι;)

Il. 1, 150: πῶς τίς τοι πρόφρων ἔπεσιν πείθηται Ἀχαιῶν; (=πῶς πειθώμεθα;)

383. SUBSTITUTES FOR THE DELIBERATIVE SUBJUNCTIVE.—Instead of the subjunctive, we find the future also (268), or δεῖ, χρή with the infinitive, or the verbal in -τέον.

τί δῆτα δεῖ σκοπεῖν; SOPH. Ph. 428 (cf. O. R. 364). ἄγε δή, τί χρὴ δρᾶν; AR. Av. 809 (cf. vv. 812. 814. 817). ἄγε δή, τί νῷν ἐντευθενὶ ποιητέον; AR. Pax 922 (cf. Av. 1640).

384. τί πάθω; — Notice the frequent use of τί πάθω; *What am I to submit to in order to a certain end? What is to become of me?* is one side, *What am I to do?* is another.

τὸ μέλλον, εἰ χρή, πείσομαι. τί γὰρ πάθω; EUR. Phoen. 895; *What is to come, I'll bear, if need be. What's the odds?* (Let fate do her worst.)

HDT. 4, 118: τί γὰρ πάθωμεν μὴ βουλομένων ὑμέων τιμωρέειν;

AR. Av. 1432: τί γὰρ πάθω; σκάπτειν γὰρ οὐκ ἐπίσταμαι. Lys. 884: οἷον τὸ τεκεῖν· καταβατέον. τί γὰρ πάθω; 954. Eccl. 860. Pl. 603. (Cf. Nub. 461: τί πείσομαι; *Ibid.* 791. Vesp. 1000. Eccl. 911.)

EUR. Phoen. 895 (see above).

SOPH. Tr. 973: τί πάθω; τί δὲ μήσομαι; οἴμοι.

HOM. Od. 5, 465: ὤ μοι ἐγώ, τί πάθω; τί νύ μοι μήκιστα γένηται;

Il. 11, 404–5: ὤ μοι ἐγώ, τί πάθω; μέγα μὲν κακόν, αἴ κε φέβωμαι | πληθὺν ταρβήσας.

385. SUBJUNCTIVE IN HALF-QUESTIONS.—In Plato, but rarely elsewhere in Attic, we find a number of hesitating half-questions with μή or μὴ οὐ and the present subjunctive. These seem to depend on the state of apprehension engendered by the situation. The effect is that of a doubtful affirmation, or negation, as the case may be. See μή and μὴ οὐ.[1]

μὴ ἀγροικότερον ᾖ τὸ ἀληθὲς εἰπεῖν, PLATO, Gorg. 462 E; *It's rather bad form, I fear, to speak the truth.* ἀλλὰ μὴ οὐ τοῦτ' ᾖ χαλεπὸν . . . θάνατον ἐκφυγεῖν, PLATO, Apol. 39 A; *But that's not the trouble, I apprehend, the escaping death.*

DEM. 1, 26: μὴ λίαν πικρὸν εἰπεῖν ᾖ (but Blass: μὴ λίαν πικρὸν εἰπεῖν;).

PLATO, Apol. 39 A (see above). Gorg. 462 E (see above).[2]

[1] A. J. P. xvii (1896), 516–7.

[2] According to Weber, Entwickelungsgeschichte der Absichtssätze, p. 192, there are in Plato 31 instances of this use, which are distributed as follows: Apol. 1, Conv. 2, Cratyl. 8, Crito 3, Gorg. 1, Legg. 1, Lys. 3, Meno 3, Parmen. 4, Phaedo 2, Riv. 1, Theaet. 1, Theag. 1. This does not include four, more or less disputed, passages in which the sentence may be interrogative: Parmen. 163 D. Phaedo, 64 C. Rpb. 603 C. Sisyph. 387 D. (Weber, *ibid.*)

XEN. Mem. 4, 2, 12: *μὴ οὖν, ἔφη ὁ Εὐθύδημος, οὐ δύνωμαι* (Kühner: *δύναμαι*) *ἐγὼ τὰ τῆς δικαιοσύνης ἔργα ἐξηγήσασθαι;*

HDT. 5, 79: *ἀλλὰ μᾶλλον μὴ οὐ τοῦτο ἢ τὸ χρηστήριον.*

For the suppression of a verb of fear or apprehension, see *Verbs of Fear*.

386. HOMERIC SUBJUNCTIVE.—The Homeric subjunctive is not so clearly defined in its use as the Attic subjunctive, and is often indistinguishable from a future. In fact, it serves as a missing aorist future where prose would employ the optative with *ἄν*.

οὐ γάρ πω τοίους ἴδον ἀνέρας οὐδὲ ἴδωμαι, HOM. Il. 1, 262; *Never as yet have I seen such men, and never shall see them.*

HYMN. HOM. 1, 1: *μνήσομαι οὐδὲ λάθωμαι Ἀπόλλωνος ἑκάτοιο.*

HOM. Od. 6, 201: *οὐκ ἔσθ' οὗτος ἀνὴρ διερὸς βροτός, οὐδὲ γένηται.* 16, 437: *οὐκ ἔσθ' οὗτος ἀνὴρ οὐδ' ἔσσεται οὐδὲ γένηται.*

Il. 1, 262 (see above). 6, 459: *καί ποτέ τις εἴπῃσιν ἰδὼν κατὰ δάκρυ χέουσαν.* 7, 87: *καί ποτέ τις εἴπῃσι καὶ ὀψιγόνων ἀνθρώπων.* 197: *οὐ γάρ τίς με βίῃ γε ἑκὼν ἀέκοντα δίηται.*

On *ἄν* (*κεν*) with the subjunctive in simple sentences, see **451-6.**

387. SUBJUNCTIVE IN DEPENDENT CLAUSES.—All the uses of the subjunctive in dependent clauses may be referred ultimately to the imperative sense so conspicuous in the leading clause, but in prose the pure subjunctive is confined to the final sentence, which is necessarily imperative in its nature. In other classes of sentences *ἄν* (*κεν*) with the subjunctive is the rule, though there are many exceptions in the older language and in poetry. See **456.**

Optative Mood

388. OPTATIVE IN WISHES.—In principal clauses, the use of the optative, or wishing, mood in standard Greek is confined to the expression of wishes the fulfilment of which is still in suspense. The negative is *μή*.

διαρραγείης, AR. Av. 2; *May you burst in two!* **μὴ παύσαιο μηδέποτ' ἐσθίων,** AR. Pax 31; *May you never stop eating!*

389. POTENTIAL OPTATIVE.—The optative is the ideal mood of the Greek language, the mood of the fancy. The wish is father to the thought, and "fancy" has a double signification, moral as well as intellectual. But the intellectual use, the use in qualified assertions or the so-called potential use, is confined to the optative with *ἄν*, except in poetry. The prose examples are comparatively few, and are either doubtful or occur in fixed formulae. The negative of the potential optative is *οὐ*.

For examples, see *Optative with ἄν*.

390. Optative in Questions.—As the mood of the question is the mood of the expected or anticipated answer, no direct question can be put in the pure optative of wish, inasmuch as no question expects a wish for an answer, though it may get one. Whenever, then, the optative is found in a direct question, it is a potential optative, and, like other potential optative questions, implies a wish of the speaker. Corruption of the text is often indicated.

ἦ ῥά νύ μοί τι πίθοιο; Hom. Il. 4, 93 = 7, 48; *Ah, wouldst thou not yield to me somewhat?* (= εἴθε πίθοιο).

See under *Optative with ἄν*.

391. Tenses of the Pure Optative.—The pure optative is used in two tenses, present and aorist. Certain perfects and periphrastic perfects count as presents. See also 305.

Present Tense:

Dem. 1, 28. 4, 51: νικῴη δ' ὅ τι πᾶσιν μέλλει συνοίσειν (305).

Plato, Legg. 923 B: πορεύοισθε ᾗπερ κατὰ φύσιν νῦν πορεύεσθε τὴν ἀνθρωπίνην. 941 C: εὐτυχοῖ.

Hdt. 3, 65: γῆ τε καρπὸν ἐκφέροι καὶ γυναῖκές τε καὶ ποίμναι τίκτοιεν. 6, 69: τίκτοιεν.

Ar. Eq. 770: ἐψοίμην. 772: ἑλκοίμην. Nub. 520: οὕτω νικήσαιμί τ' ἐγὼ καὶ νομιζοίμην σοφός.

Eur. El. 231: εὐδαιμονοίης. Hipp. 1191: Ζεῦ, μηκέτ' εἴην, εἰ κακὸς πέφυκ' ἀνήρ. fr. 369 (*ter*).

Soph. O. C. 642: ὦ Ζεῦ, διδοίης τοῖσι τοιούτοισιν εὖ.

Aeschyl. Pers. 228: ἐκτελοῖτο δὴ τὰ χρηστά. Sept. 188: εἴην.

Pind. O. 4, 11–2: θεὸς εὔφρων | εἴη. P. 1, 29: εἴη, Ζεῦ, τὶν εἴη Ϝανδάνειν.

Solon, 19: ναίοις . . . πέμποι . . . ὀπάζοι.

Hom. Od. 13, 44–6: ὑμεῖς δ' αὖθι μένοντες ἐυφραίνοιτε γυναῖκας . . . καὶ μή τι κακὸν μεταδήμιον εἴη.

Il. 2, 259: μηκέτ' . . . ἐπείη. 6, 480: φέροι δ' ἔναρα βροτόεντα.

392. *Aorist Tense:*

Dem. 3, 36 (see 305). 18, 324: μὴ δῆτ', ὦ πάντες θεοί, μηδεὶς ταῦθ' ὑμῶν ἐπινεύσειεν, ἀλλὰ μάλιστα μὲν καὶ τούτοις βελτίω τινὰ νοῦν καὶ φρένας ἐνθείητε.

Lys. 21, 21: οὗτοι μὲν οὖν . . . κατείποιεν ὑμῖν τὰ σφέτερ' αὐτῶν ἐπιτηδεύματα.

Antiphon, 1, 13: δίκη δὲ κυβερνήσειεν.

Plato, Legg. 712 B: ὁ δὲ (sc. θεός) ἀκούσειέ τε καὶ ἀκούσας ἵλεως εὐμενής τε ἡμῖν ἔλθοι. 913 A: μηδ' αὖ κινήσειε.

Ar. Eq. 768: ἀπολοίμην καὶ διαπρισθείην κατατμηθείην τε λέπαδνα.

771: κατακνησθείην. Nub. 520: νικήσαιμι (see 391). Vesp. 630: ἀπολοίμην εἴ σε δέδοικα.

EUR. Or. 130: θεοί σε μισήσειαν (*blast you with their hate*), ὥς μ' ἀπώλεσας.

SOPH. Ai. 550: ὦ παῖ, γένοιο πατρὸς εὐτυχέστερος.

AESCHYL. P. V. 864: τοιάδ' ἐπ' ἐχθροὺς τοὺς ἐμοὺς ἔλθοι Κύπρις.

PIND. P. 9, 89–90: Χαρίτων κελαδεννᾶν | μή με λίποι καθαρὸν φέγγος.

SOLON, 21: μηδέ μοι ἄκλαυστος θάνατος μόλοι.

HOM. Od. 6, 180: σοὶ δὲ θεοὶ τόσα δοῖεν ὅσα φρεσὶ σῇσι μενοινᾷς. 13, 45: ὀπάσειαν.

Il. 1, 42: τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν. 6, 481: χαρείη.

393. *Perfect Tense:*

THEOGN. 343–4: τεθναίην δ', εἰ μή τι κακῶν ἄμπαυμα μεριμνέων | εὑροίμην.

MIMNERM. 1, 2: τεθναίην, ὅτε μοι μηκέτι ταῦτα μέλοι.

HYMN. HOM. 1, 165: ἀλλ' ἄγεθ' ἱλήκοι μὲν Ἀπόλλων Ἀρτέμιδι ξύν.

HOM. Il. 2, 260: μηδ' ἔτι Τηλεμάχοιο πατὴρ κεκλημένος εἴην, *Nor may I longer be called father of Telemachus.*

394. IMPERATIVE OPTATIVE.—The optative at times comes very near the imperative.[1]

ἔρδοι τις ἣν ἕκαστος εἰδείη τέχνην (old saw), AR. Vesp. 1431; *quam quisque norit artem, in hac se exerceat,* CIC. Tusc. 1, 18, 41.

PLATO, Legg. 759 D: ἔτη δὲ μὴ ἔλαττον ἑξήκοντα ἡμῖν εἴη γεγονὼς ὁ μέλλων . . . ἁγιστεύσειν. 913 A: μήτε . . . ἅπτοιτο . . . μηδ' αὖ κινήσειε. 916 E: μηδεὶς . . . πράξειεν.

XEN. An. 3, 2, 37: εἰ μὲν οὖν ἄλλο τις βέλτιον ὁρᾷ, ἄλλως ἐχέτω· εἰ δὲ μή, Χειρίσοφος μὲν ἡγοῖτο, . . . στρατηγὼ ἐπιμελοίσθην· ὀπισθοφυλακοῖμεν δ' ἡμεῖς (imperative and optative parallel). 6, 6, 18: σώζοισθε.

AR. Vesp. 1431 (see above). Lys. 839: σὸν ἔργον εἴη τοῦτον ὀπτᾶν καὶ στρέφειν.

AESCHYL. Ag. 944–5: ἀλλ' εἰ δοκεῖ σοι ταῦθ', ὑπαί τις ἀρβύλας | λύοι τάχος. Cho. 889: δοίη.

BACCHYL. fr. 71 (Keny.): πρόφρων . . . χορὸν | αἰὲν ἐποπτεύοις, πολέας δ' . . . | Κηΐῳ ἀμφιτίθει Βακχυλίδῃ στεφάνους (optative and imperative parallel).

PIND. O. 9, 40–1: ἔα πόλεμον . . . φέροις δέ κτέ. (imperative and optative parallel). N. 5, 19–20: μακρά μοι | αὐτόθεν ἅλμαθ' ὑποσκάπτοι τις.

HES. O. et D. 470–1: δμῶας ἔχων μακέλην πόνον ὀρνίθεσσι τιθείη | σπέρμα κατακρύπτων. 491: μηδέ σε λήθοι. 589: εἴη. 698: ἠβώοι . . . γαμοῖτο.

[1] This imperative use of the optative offers a solution for a number of passages where the optative with ἄν might be expected. See B. L. G. on PINDAR, O. 3, 45, and P. 10, 21.

HOM. Od. 1, 402: κτήματα δ' αὐτὸς ἔχοις καὶ δώμασι σοῖσιν ἀνάσσοις. 4, 193: πίθοιο. 735: καλέσειε.

Il. 3, 74: ναίοιτε. 159–60: ἐν νηυσὶ νεέσθω | μηδ(ὲ) . . . λίποιτο. 407: μηδ' ἔτι . . . ὑποστρέψειας. 17, 340–1: ἴομεν, μηδ' οἵ γε . . . πελασαίατο. 24, 139: τῇδ' εἴη. 149: κῆρύξ τίς οἱ ἕποιτο γεραίτερος.

395. OPTATIVE WITH **εἴθε, εἰ γάρ.**—The optative may have, but does not require, εἴθε (αἴθε), εἰ γάρ (αἰ γάρ), and the like.[1]

εἴθ(ε) . . . ἐκβάλοις τὴν ἔνθεσιν, AR. Eq. 404; *May you give up the sop.* **εἰ γὰρ γενοίμην, τέκνον, ἀντὶ σοῦ νεκρός,** EUR. Hipp. 1410; *If I could fall a corpse, my child, instead of thee.*

AR. Eq. 404 (see above).

EUR. Hipp. 1410 (see above). fr. 360, 53–4: ὦ πατρίς, εἴθε πάντες οἱ ναίουσί σε | οὕτω φιλοῖεν ὡς ἐγώ.

SOPH. Ph. 791–2: ὦ ξένε Κεφαλλήν, εἴθε σου διαμπερὲς | στέρνων ἔχοιτ' ἄλγησις ἥδε.

ALCMAN, 29: Ζεῦ πάτερ, αἰ γὰρ ἐμὸς πόσις εἴη.

HOM. Od. 4, 697: εἰ γὰρ δή, βασίλεια, τόδε πλεῖστον κακὸν εἴη. 6, 244: αἰ γὰρ ἐμοὶ τοιόσδε πόσις κεκλημένος εἴη. 7, 331–2: Ζεῦ πάτερ, αἴθ' ὅσα εἶπε τελευτήσειεν ἅπαντα | Ἀλκίνοος.

Il. 13, 825–7: αἰ γὰρ . . . εἴην . . . τέκοι . . . τιοίμην.

396. OPTATIVE WITH **εἰ** AND **ὡς.**—In poetry we find a simple εἰ, the exclamatory ὡς, and in one passage an unriddled βάλε.

ALCMAN, 26, 2: βάλε δὴ βάλε κηρύλος εἴην.

HOM. Il. 10, 111: ἀλλ' εἴ τις καὶ τούσδε μετοιχόμενος καλέσειεν. 15, 571: εἴ τινά που Τρώων ἐξάλμενος ἄνδρα βάλοισθα. 16, 559–62: ἀλλ' εἴ μιν ἀεικισσαίμεθ' ἑλόντες | τεύχεά τ' ὤμοιιν ἀφελοίμεθα καί τιν' ἑταίρων | αὐτοῦ ἀμυνομένων δαμασαίμεθα νηλέι χαλκῷ. 18, 107: ὡς ἔρις ἔκ τε θεῶν ἔκ τ' ἀνθρώπων ἀπόλοιτο. 22, 286: ὡς δή μιν σῷ ἐνὶ χροὶ πᾶν κομίσαιο.

397. PURE OPTATIVE IN RELATIVE SENTENCES.—The pure optative seems to us strangest in relative sentences. Here the English idiom requires the expression of the notion of wish, if the relative form is to be retained.

οἵ' αὐτοῖς τύχοι, SOPH. Ph. 275; *Which manner of things I wish Fortune may send to them, Fortune send them the like!* **ὃ μὴ γένοιτο,** AESCHYL. Sept. 5; *May it not come to pass, Heaven forbid!* (a common formula).

DIN. 1, 66: ὃ μὴ γένοιτο.

DEM. 8, 51: ἃ μήτε γένοιτ' οὔτε λέγειν ἄξιον. 21, 209: εἰ γένοιν θ', ὃ μὴ

[1] Explained by many grammarians as elliptical conditional sentences. See *Conditional Sentences.*

γένοιτ' οὐδ' ἔσται, οὗτοι κύριοι τῆς πολιτείας. 25, 31. 27, 67. 28, 21: εἰ δ' ὑμεῖς ἄλλο τι γνώσεσθε, ὃ μὴ γένοιτο. [40], 56.

LYS. 31, 14: ἐάν ποτε, ὃ μὴ γένοιτο, λάβωσι τὴν πόλιν.

PLATO, Legg. 918 D: ἐπεὶ εἴ τις, ὃ μήποτε γένοιτο, οὐδ' ἔσται, προσαναγκάσειε κτέ.

HDT. 5, 111: τὸ μὴ γένοιτο.

AR. Vesp. 535: ὃ μὴ γένοιτο. Lys. 147.

EUR. Heracl. 512: ἃ μὴ τύχοι ποτέ. 714: ὃ μὴ γένοιτο. Phoen. 571: ὃ μὴ τύχοι ποτέ.

SOPH. Ph. 275 (see above). 315–6: ὦ παῖ, δεδράκασ', οἵ' Ὀλύμπιοι θεοὶ | δοῖέν ποτ' αὐτοῖς ἀντίποιν' ἐμοῦ παθεῖν.

AESCHYL. Sept. 5 (see above). 426: ἃ μὴ κραίνοι τύχη.

HOM. Od. 4, 699: ὃ μὴ τελέσειε Κρονίων.

398. **βουλοίμην ἄν.**—The optative is more or less passionate, and is little used in the conventional language of the orators. A favorite substitute is *βουλοίμην ἄν* (Lat. *velim*) with the infinitive. Cf. *ἐβουλόμην ἄν* (Lat. *vellem*) 367.

DEM. 24, 8: βουλοίμην δ' ἂν ἐμέ τε τυχεῖν ὧν βούλομαι, τοῦτόν τε παθεῖν ὧν ἄξιός ἐστι.

LYS. 7, 12: νῦν δὲ πάντας ἂν ὑμᾶς βουλοίμην περὶ ἐμοῦ ταύτην τὴν γνώμην ἔχειν. 8, 2.

ANDOC. 2, 28: βουλοίμην μέντ' ἂν . . . (sc. ὑμᾶς) ἀτελῆ τὴν γνώμην αὐτῶν ποιῆσαι.

PLATO, Apol. 19 A: βουλοίμην μὲν οὖν ἂν τοῦτο οὕτω γενέσθαι . . . οἶμαι δὲ αὐτὸ χαλεπὸν εἶναι.

AESCHYL. Suppl. 787: θέλοιμι δ' ἂν μορσίμου βρόχου τυχεῖν.

BACCHYL. 17, 41–3: οὐ γὰρ ἂν θέλοιμ' ἀμβρότοι' ἐραννὸν ἀοῦς ἰδεῖν φάος (= μὴ ἴδοιμι).

For *πῶς ἄν* with the Optative in Wishes, see *Optative with ἄν*.

399. OPTATIVE IN SEMI-DEPENDENT AND IN DEPENDENT CLAUSES.—Outside of the *Ideal* (*Optative*) *Condition* the main uses of the optative in semi-dependent (368) and dependent sentences are these:

I. *Optative after Historical Tenses:*

The optative is used to represent both the indicative and the subjunctive in *oratio obliqua* after historical tenses.

1. *Optative for Indicative.*—When the optative represents the indicative, it takes all the corresponding tenses of the indicative. For examples, see 307–10 and 312.

2. *Optative as Representative of the Subjunctive.*—When the optative represents the subjunctive, it is of course limited to the subjunctive tenses—present, aorist, and perfect. For examples, see *Oratio Obliqua.*

The optative is also said to represent the subjunctive with ἄν in *oratio obliqua,* but in the class of sentences in which this is said to take place, ἄν was not required in the early language, so that there is no violation of the rule.[1]

II. *Optative in Complementary Clauses:*

The optative is used in complementary clauses, often when we should expect a form of the subjunctive. For examples, see *Relative Sentences.*

400. Parallelism of the Optative and the Infinitive.—The optative may be called the finite form of the infinitive, and it is noteworthy that the two run closely parallel in wishes, in commands, in *oratio obliqua,* and in complementary clauses.

Imperative Mood

401. The imperative demands realization. The tone of the demand varies, and may appear as an order, an exhortation, a permission, an entreaty, an assumption.[2] The negative is μή.

402. Tenses of the Imperative. — The imperative, like the infinitive, is used chiefly in two tenses, the present and the aorist.[3]

403. Present Imperative:

Isoc. 2. There are 55 present imperatives of the second person out of a total of 58 imperatives of the second person, exclusive of the bracketed ones.

[1] See A. J. P. iii (1882), 441.

[2] On the Imperative Mood, see C. W. E. Miller, The Limitation of the Imperative in the Attic Orators, A. J. P. xiii (1892), 399–436.

[3] Out of a total number of 2445 imperatives in the Attic Orators, exclusive of the letters, the fragments, the laws, the bracketed portions of the text, all of Hyperides, and the Demosthenean collection of *prooemia,* there are only seven—or, counting τεθνάτω, eight—real perfects. The ratio of presents to aorists is that of 55 to 45. (See *l. c.,* pp. 402 and 425.)

LYS. 1, 18: *ψεύσῃ δὲ μηδέν, ἀλλὰ πάντα τἀληθῆ λέγε.*

PLATO, Crito. 44 B: *ἀλλ', ὦ δαιμόνιε Σώκρατες, ἔτι καὶ νῦν ἐμοὶ πείθου καὶ σώθητι.* Legg. 930 D–E: *τὸ (γιγνόμενον, offspring) . . . τῆς γυναικὸς αἱ γυναῖκες εἰς ἄλλην χώραν ἐκπεμπόντων σὺν τῷ πατρί (father and all).* 946 E: *ἁπλῶς θνῃσκέτω.* Theaet. 146 B: *μὴ ἀφίεσο τοῦ Θεαιτήτου, ἀλλ' ἐρώτα.*

THUC. 1, 34, 3: *ἔστω.* '42, 1: *ἀξιούτω.* 86, 5: *ψηφίζεσθε.* 2, 44, 4: *ἡγεῖσθε . . . κουφίζεσθε.* 46, 2: *ἀποχωρεῖτε.*

HDT. 3, 78: *ὥθεε τὸ ξίφος καὶ δι' ἀμφοτέρων.* 4, 98: *λύετε ἅμμα ἓν ἑκάστης ἡμέρης.*

AR. Ach. 400–479: Only two presents, *φθείρου* (460) and *κλεῖε* (479), against 19 aorists. *Ibid.* 1005–7: *ἀναβράττετ', ἐξοπτᾶτε, τρέπετ', ἀφέλκετε | τὰ λαγῷα ταχέως, τοὺς στεφάνους ἀνείρετε. | φέρε τοὺς ὀβελίσκους κτέ.* 1040–1: *κατάχει σὺ τῆς χορδῆς τὸ μέλι· | τὰς σηπίας στάθευε.* 1043: *ὀπτᾶτε.* 1047: *ὀπτᾶτε ταυτὶ καὶ καλῶς ξανθίζετε.* 1054: *ἀπόφερ' ἀπόφερε τὰ κρέα καὶ μή μοι δίδου.*

COM. Cratin. 2, 189: *ἄκουε, σίγα, πρόσεχε τὸν νοῦν, δεῦρ' ὅρα.*

EUR. Tro. 948: *τὴν θεὸν κόλαζε καὶ Διὸς κρείσσων γενοῦ.*

SOPH. Ai. 497: *νόμιζε.* 510: *οἴκτιρε.* 520: *ἴσχε.* 581: *πύκαζε θᾶσσον.*

AESCHYL. P. V. 309: *γίγνωσκε σαυτόν* (303). 327: *σὺ δ' ἡσύχαζε μηδ' ἄγαν λαβροστόμει.* 334: *πάπταινε δ' αὐτός.*

PIND. O. 1, 19: *λάμβαν(ε).* P. 1, 86: *νώμα δικαίῳ πηδαλίῳ στρατόν· ἀψευδεῖ δὲ πρὸς ἄκμονι χάλκευε γλῶσσαν.*

THEOGN. 31: *μὴ προσομίλει.* 32: *ἔχεο.* 33: *πῖνε καὶ ἔσθιε.* 34: *ἴζε . . . ἄνδανε.* 37: *ὁμίλει.*

TYRTAE. 11, 2: *θαρσεῖτ(ε).* 3: *μηδ(ὲ) . . . δειμαίνετε, μηδὲ φοβεῖσθε.* 4: *ἐχέτω.* 21: *μενέτω.* 25: *τινασσέτω.* 26: *κινείτω.* 27: *διδασκέσθω.* 33: *μαχέσθω.* 36: *βάλλετε.*

HOM. Od. 1, 271: *εἰ δ' ἄγε νῦν ξυνίει καὶ ἐμῶν ἐμπάζεο μύθων.* 273: *ἔστων.* 281: *ἔρχεο πευσόμενος.* 305: *μελέτω . . . ἐμπάζεο.*

Il. 3, 82: *ἴσχεσθ', Ἀργέιοι, μὴ βάλλετε, κοῦροι Ἀχαιῶν.* 130: *δεῦρ' ἴθι.* 159: *ἐν νηυσὶ νεέσθω.* 162: *ἴζευ.* 282: *ἐχέτω.* 4, 412: *τέττα, σιωπῇ ἧσο, ἐμῷ δ' ἐπιπείθεο μύθῳ.*

404. AORIST IMPERATIVE:

DEM. 1, 12: *φρασάτω.* 20: *ἕλεσθ(ε).* 18, 76: *δεῖξον.* 112: *δειξάτω.* 144: *ἀκούσατ(ε).* 265: *ἐξέτασον.* [58], 70: *βοήθησον ἡμῖν ὁ δεῖνα, εἴ τι ἔχεις, καὶ σύνειπε. ἀνάβηθι.*

PLATO, Phaedo, 117 A: *πιθοῦ καὶ μὴ ἄλλως ποίει.* Protag. 343 B: *γνῶθι σαυτόν* (303).

XEN. Cyr. 4, 5, 42: *κηρυξάτω.* 45: *διανείματε καὶ ἡμεῖς πιστεύσομεν ὑμῖν καλῶς διανενεμηκέναι.* 47: *εἰ μὲν οὖν ἄλλους ἔχετε οἵστισιν ἂν δοίητε αὐτούς, . . . ἐκείνοις δίδοτε· εἰ μέντοι ἡμᾶς ἂν βούλοισθε παραστάτας μάλιστα ἔχειν, ἡμῖν αὐτοὺς δότε* (notice contrast of present and aorist).

THUC. 1, 33, 2: *σκέψασθε.* 34, 1: *μαθόντων.* 36, 1: *γνώτω.* 43, 2: *ἀνταπόδοτε.*

HDT. 1, 89: *νῦν ὦν ποίησον ὧδε . . . κάτισον . . . φυλάκους.* 3, 69: *ἐπεὰν . . . μάθῃς αὐτὸν κατυπνωμένον, ἄφασον αὐτοῦ τὰ ὦτα.*

AR. Ach. 34: *ἄνθρακας πρίω.* 188: *γεῦσαι λαβών.* 402: *ἐκκάλεσον.* 405: *ὑπάκουσον.* 408: *ἐκκυκλήθητ(ι).* 415 *et saepe:* *δός.* 449: *ἄπελθε.* 451: *γενοῦ.* 456: *ἀποχώρησον.* 467: *ἄκουσον.* 1033–4: *σταλαγμὸν εἰρήνης ἕνα | . . . ἐνστάλαξον.*

EUR. Tro. 948: *τὴν θεὸν κόλαζε καὶ Διὸς κρείσσων γενοῦ.* *Ibid.* 966: *βασίλει', ἄμυνον σοῖς τέκνοισι.*

SOPH. Ai. 501: *ἴδετε.* 506: *αἴδεσαι.* Ph. 473: *θοῦ.* 475: *τλῆθι.* 481: *τόλμησον, ἐμβαλοῦ μ(ε).* 484: *νεῦσον.* 485: *πείσθητι.* 488: *ἔκσωσον.* 501: *σὺ σῶσον, σύ μ' ἐλέησον.*

AESCHYL. Ag. 1196: *ἐκμαρτύρησον.* Sept. 262: *σίγησον, ὦ τάλαινα, μὴ φίλους φόβει.*

PIND. O. 1, 78–80: *πέδασον ἔγχος Οἰνομάου χάλκεον, | ἐμὲ δ' ἐπὶ ταχυτάτων πόρευσον ἁρμάτων | εἰς Ἅλιν, κράτει δὲ πέλασον.*

SAPPHO, 1, 25–7: *ἔλθε μοι καὶ νῦν, χαλεπᾶν δὲ λῦσον | ἐκ μεριμνᾶν, ὄσσα δέ μοι τέλεσσαι | θῦμος ἰμέρρει, τέλεσον.*

HYMN. HOM. 2, 366: *εἴρηταί τοι πάντα· σὺ δὲ φρεσὶ σῇσι φύλαξαι.*

HOM. Od. 4, 765–6: *τῶν νῦν μοι μνῆσαι καί μοι φίλον υἷα σάωσον, | μνηστῆρας δ' ἀπάλαλκε κακῶς ὑπερηνορέοντας.*

Il. 1, 274: *πίθεσθε.* 302: *πείρησαι.* 338: *δός.* 394: *λίσαι.* 407: *λαβέ.* 455–6: *ἠδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήηνον ἐέλδωρ, | ἤδη νῦν Δαναοῖσιν ἀεικέα λοιγὸν ἄμυνον.*

405. ADDITIONAL REMARKS ON THE USE OF THE PRESENT AND AORIST TENSES.—As a descriptive adverb is often associated with the imperfect indicative, so a descriptive adverb is often associated with a present imperative. So also adverbs denoting speed. AR. Eq. 495: *σπεῦδε ταχέως.* *Ibid.* Vesp. 180: *βάδιζε θᾶττον.* 187: *ὕφελκε θᾶττον.*

The present imperative often produces the effect of an action that is watched. See the cooking scene in the Acharnians cited **403**, and Pax, 842: *ἀλλ' εἴσαγ' ὡς τάχιστα* followed by *κατάκλυζε . . . θέρμαιν(ε) . . . στόρνυ.* So also 960 sqq.: *σείου . . . πρότεινε . . . χερνίπτου . . . ῥῖπτε,* whereas in a prayer, *Ibid.* 987–98: *ἀπόφηνον . . . λῦσον . . . παῦσον . . . μῖξον . . . κέρασον.*[1]

406. PERFECT ACTIVE IMPERATIVE.—The perfect active imperative is little used, even when the perfect is employed as a present, except *ἴσθι, ἔστω, ἔστε,* from *οἶδα.* Nor is the periphrastic common.

"*καὶ ἄτιμος,*" *φησίν,* "*τεθνάτω,*" DEM. 9, 44. *ὁ θεωρὸς . . . γεγονὼς* (fully

[1] See Justin Martyr, Apol. 1, 16, 6.

adjective) **ἔστω πλειόνων ἐτῶν ἢ πεντήκοντα,** PLATO, Legg. 951 C (but in the same breath of the same subject, **ἔστω γεγενημένος,** *Ibid.* D).

DEM. 9, 44 (see above).

PLATO, Legg. 874 C: *νηποινεὶ τεθνάτω* (= passive) *ὑπὸ . . . τοῦ ὑβρισθέντος βίᾳ.* 938 C: *ἐάν τις φιλονικίᾳ κριθῇ δὶς τὸ τοιοῦτον δρᾶν, τεθνάτω.* 951 C (see above).

AR. Ach. 133: *κεχήνατε.* Vesp. 198: *ἔνδον κέκραχθι τῆς θύρας κεκλεισμένης.* Thesm. 692: *κέκραχθι.*

EUR. Alc. 1042–4: *γυναῖκα δ' . . . | ἄλλον τιν' . . . | σῴζειν ἄνωχθι Θεσσαλῶν.* [Rhes.] 987: *ἄνωχθε.*

SOPH. Ant. 1063: *ἴσθι.* 1064: *ἀλλ' εὖ γέ τοι κάτισθι.*

AESCHYL. Cho. 772: *ἄνωχθ(ι).* Eum. 598–9: OP. *πέποιθ(α) . . . | ΧΟ. νεκροῖσί νυν πέπεισθι μητέρα κτανών.*

HOM. Od. 20, 18: *τέτλαθι δή, κραδίη· καὶ κύντερον ἄλλο ποτ' ἔτλης.* Il. 23, 158–9: *καὶ δεῖπνον ἄνωχθι | ὅπλεσθαι.*

407. PERFECT MIDDLE IMPERATIVE.—A similar observation applies to the perfect middle.

μέμνησό μου, AR. Pax, 719; *Remember me.*

DEM. 19, 171: *μέμνησθε,* and so in 14 other passages of the orators. 24, 64: *πέπαυσο.*

AESCHIN. 1, 162: *ἔστω . . . ὁ μὲν μισθωθεὶς μέτριος καὶ ποιῶν τὰ ὡμολογημένα, ὁ δὲ τὴν ἡλικίαν προλαβὼν καὶ μισθωσάμενος ἐψεύσθω.*

ISOC. 2, 37: *μέμνησο.*

XEN. Cyr. 4, 2, 7: *καὶ σὺ ἡμῖν πιστὰ θεῶν πεποίησο καὶ δεξιὰν δός.*

HDT. 5, 105: *δέσποτα, μέμνεο τῶν Ἀθηναίων.* 7, 29: *ἔκτησο . . . αὐτὸς τά περ αὐτὸς ἐκτήσαο* (249). 7, 148 (Orac.): *πεφυλαγμένος ἦσο | καὶ κεφαλὴν πεφύλαξο.*

AR. Pax, 719 (see above).

HES. O. et D. 797: *πεφύλαξο δὲ θυμῷ.*

HOM. Il. 5, 226–8: *ἀλλ' ἄγε νῦν μάστιγα καὶ ἡνία . . . | δέξαι, ἐγὼ δ' ἵππων ἐπιβήσομαι ὄφρα μάχωμαι· | ἠὲ σὺ τόνδε δέδεξο, μελήσουσιν δ' ἐμοὶ ἵπποι.* 20, 377. 22, 340.

408. PERFECT IMPERATIVE PASSIVE.—The perfect imperative passive is not unfrequently used in judicial sentences, in harsh orders, in philosophical definitions, of something that is to be settled and to stay settled, but in the third person only. The second person is so rare that it is not safe to generalize.

Third Person:

ἀνερρίφθω κύβος, COM. Men. 4, 88 (303). **ταῦτα . . . πεπαίσθω . . . ὑμῖν,**

PLATO, Euthyd. 278 C; *Let this be the end of your fun.* **εἰρήσθω,** *Let it be said and settled,* is especially common.

DEM. Pr. 18: *μὴ πάνθ', ὡς ἕκαστος ἔχει γνώμης ὑμῶν περὶ τῶν παρόντων, ὀρθῶς ἐγνωκέναι πεπείσθω.*

AESCHIN. 3, 24: *μέχρι δεῦρο εἰρήσθω μοι.*

ISAE. 5, 12: *τοσαῦτά μοι εἰρήσθω.*

ISOC. 4, 14: *ταῦτά μοι προειρήσθω.* · 51: *ταῦτα . . . εἰρήσθω μοι.*

LYS. 24, 4: *τοσαῦτά μοι εἰρήσθω.*

PLATO, Cratyl. 401 D: *εἰρήσθω,* which occurs frequently. Euthyd. 278 C (see above). Legg. 662 D: *καί μοι τὰ ἔμπροσθεν ἠρωτημένα . . . ἠρωτήσθω.* Phaedr. 250 C: *ταῦτα μὲν οὖν μνήμῃ κεχαρίσθω.* Rpb. 485 A: *τοῦτο . . . τῶν φιλοσόφων φύσεων πέρι ὡμολογήσθω ἡμῖν.* Theaet. 187 B: *ἀποκεκρίσθω.* 197 D–E: *ποιήσωμεν . . . πεποιήσθω δή.* Tim. 89 D: *λελέχθω.*[1]

THUC. 1, 71, 4: *μέχρι μὲν οὖν τοῦδε ὡρίσθω ὑμῶν ἡ βραδυτής.*

HDT. 3, 81: *λελέχθω καὶμοὶ ταῦτα.* 6, 55: *ταῦτα μέν νυν περὶ τούτων εἰρήσθω.*

COM. Men. 4, 88 (see above).

HOM. Od. 12, 51: *πείρατ' ἀνήφθω.*

Il. 8, 524: *μῦθος δ', ὃς μὲν νῦν ὑγιής, εἰρημένος ἔστω.*

409. *Second Person:*

κἀτα σφακέλιζε καὶ πέπρησο καὶ βόα, COM. Pherecr. 2, 287; *And then indulge in fits, high fevers, yells* (of pain).

ISOC. Ep. 7, 13: *ἔρρωσο.*

XEN. Cyr. 4, 5, 33: *ἔρρωσο.*

COM. Pherecr. 2, 287 (see above).

410. ἄγε, ἴθι, φέρε WITH THE IMPERATIVE. — In exhortations *ἄγε, ἴθι, φέρε,* and the like (usually with *δή* or *νυν*) often precede the imperative.

ἄγε δή, κάτειπέ μοι σὺ τὸν σαυτοῦ τρόπον, AR. Nub. 478. **ἴθι δή, κάτειπ(ε),** Pax, 405. **φέρε δὴ πρὸς θεῶν κἀκεῖνο σκέψασθε,** DEM. 21, 58.

411. *ἄγε, ἄγετε:*

PLATO, Phaedo, 86 E: *ἀλλ' ἄγε, ἦ δ' ὅς, ὦ Κέβης, λέγε.* Phaedr. 237 A: *ἄγετε δή, ὦ Μοῦσαι, . . . ξύμ μοι λάβεσθε τοῦ μύθου.* Phileb. 39 E: *ἄγε δή, . . . καὶ τόδε ἀπόκριναι.*

XEN. An. 2, 2, 10: *ἄγε δή, . . . εἰπὲ τίνα γνώμην ἔχεις.* 7, 6, 33: *ἄγετε δὴ πρὸς θεῶν καὶ τὰ ἐμὰ σκέψασθε ὡς ἔχει.* Apol. 14: *ἄγε δὴ ἀκούσατε καὶ ἄλλα.* Conv. 2, 21: *ἄγε δή, ἔφη ὁ Φίλιππος, καὶ ἐμοὶ αὐλησάτω.* Cyr. 7, 5, 24: *ἀλλ' ἄγετε λαμβάνετε τὰ ὅπλα.*

AR. Ach. 111: *ἄγε δὴ σὺ φράσον ἐμοὶ σαφῶς πρὸς τουτονί.* Nub. 478 (**410**), *et saepe.*

[1] A. J. P. x (1889), 439.

SOPH. Ai. 1097: *ἄγ', εἶπ' ἀπ' ἀρχῆς αὖθις.* Tr. 1255: *ἄγ' ἐγκονεῖτ', αἴρεσθε.*

AESCHYL. Cho. 803–4: *ἄγετε, τῶν πάλαι πεπραγμένων | λύσασθ' αἷμα προσφάτοις δίκαις.*

PIND. O. 1, 77–80: *ἄγ(ε) . . . πέδασον . . . πόρευσον . . . πέλασον.*

ARCHIL. 4: *ἀλλ' ἄγε, σὺν κώθωνι θοῆς διὰ σέλματα νηὸς | φοίτα καὶ κοίλων πώματ' ἄφελκε κάδων.*

TYRTAE. 15: *ἄγετ', ὦ Σπάρτας εὐάνδρου | κοῦροι πατέρων πολιατᾶν, | λαιᾷ μὲν ἴτυν προβάλεσθε.*

HOM. Od. 3, 17: *ἀλλ' ἄγε νῦν ἰθὺς κίε Νέστορος ἱπποδάμοιο.*

Il. 1, 337: *ἀλλ' ἄγε, διογενὲς Πατρόκλεες, ἔξαγε κούρην.*

412. *ἴθι, ἴτε:*

DEM. 36, 56: *ἴθι δὴ λαβὲ τὰς πρὸς Ἀπολλόδωρον τῆς πονηρίας.* [40], 19: *ἴθι δὴ λαβὲ . . . τὸν . . . νόμον.*

PLATO, Gorg. 489 E: *ἀλλ' ἴθι εἰπέ.* Phaedr. 228 E: *ἀλλ' ἴθι δείκνυε.* 262 D: *ἴθι δή μοι ἀνάγνωθι τὴν τοῦ Λυσίου λόγου ἀρχήν.* Soph. 239 B: *ἴθι . . . πειράθητι.* Theaet. 195 E: *ἴθι οὖν δή, σὺ ἀποκρίνου.*

AR. Nub. 497: *ἴθι νυν, κατάθου θοἰμάτιον.* Pax, 405 (410). Pl. 255: *ἴτ' ἐγκονεῖτε, σπεύδεθ'. saepe.*

SOPH. Ai. 988: *ἴθ', ἐγκόνει.* 1003: *ἴθ', ἐκκάλυψον.* O. R. 46–7: *ἴθ', ὦ βροτῶν ἄριστ', ἀνόρθωσον πόλιν· | ἴθ', εὐλαβήθητ'. alib.*

HOM. Od. 22, 157: *ἀλλ' ἴθι, δῖ' Εὔμαιε, θύρην ἐπίθες θαλάμοιο.*

Il. 1, 32: *ἀλλ' ἴθι, μή μ' ἐρέθιζε.* 10, 53: *ἀλλ' ἴθι νῦν, Αἴαντα καὶ Ἰδομενῆα κάλεσσον.*

413. *φέρε:*

DEM. 15, 26: *φέρε γὰρ πρὸς θεῶν σκοπεῖτε.* 19, 174: *φέρε δὴ . . . θεάσασθε.* 251: *φέρε δὴ . . . σκέψασθε.* 21, 58: *φέρε δὴ πρὸς θεῶν κἀκεῖνο σκέψασθε.* 25, 73 (*id.*). Pr. 53, 3: *φέρε δὴ σκέψασθε.*

PLATO, Cratyl. 385 B: *φέρε δή μοι τόδε εἰπέ.*

AR. Nub. 1088: *φέρε δή μοι φράσον.* Ran. 1417: *φέρε πύθεσθέ μου ταδί.* Eccl. 710: *φέρε νυν φράσον μοι, ταῦτ' ἀρέσκει σφῷν;*

SOPH. Ant. 534: *φέρ' εἰπὲ δή μοι.* El. 310. 376: *φέρ' εἰπὲ δὴ τὸ δεινόν.* O. R. 390. 536. 1142. Ph. 433. Tr. 890.

AESCHYL. P. V. 294–5: *φέρε γὰρ | σήμαιν' ὅ τι χρή σοι συμπράσσειν.*

414. NEGATIVE IMPERATIVE (PROHIBITIVE).—The imperative in prohibitions takes the negative *μή*. The tenses employed are the present, the aorist, and the perfect, the perfect chiefly as a present perfect (303). The first person is represented by the subjunctive (373). In the second person aorist, the subjunctive

is used practically to the exclusion of the imperative. In the third person aorist, the subjunctive is preferred in standard prose.

415. DIFFERENCE BETWEEN PRESENT AND AORIST IN PROHIBITIONS.—*μή* with the present imperative has to do with a course of action and means sometimes "keep from" (RESIST!), sometimes "cease to" (DESIST!). In the one case a negative course of action is prescribed, in the other the negative of a course of action. Compare with this construction the negative with the imperfect (resistance to pressure).

μή with the aorist imperative or subjunctive gives a total prohibition.

μὴ λάλει, AR. Vesp. 1135, may mean, according to circumstances, "*stop talking*" (compare **παῦσαι καὶ μὴ πατέριζε,** AR. Vesp. 652; *Stop and cease "fathering" me*) or "*keep mum.*" **ἀντιβολήσει καὶ ἱκετεύσει ὑμᾶς· μὴ ἐλεεῖτε,** LYS. [6], 55; *He will beg and beseech you. Don't pity him. Steel your hearts against him.* **μὴ θαυμάσῃς,** ISOC. [1], 44; *Don't be astonished* (one of three aorists in a host of presents). **θαυμάζω, ἦν δ' ἐγώ, καὶ αὐτός. ἀλλὰ μὴ θαύμαζ', ἔφη,** PLATO, Conv. 205 B; *I am astonished . . . Well, suppress your astonishment. . . .*

416. PRESENT IMPERATIVE IN PROHIBITIONS:

DIN. 1, 109: *μὴ . . . ἄχθεσθ(ε).* 113: *μὴ ἀποδέχεσθ(ε).* 3, 11: *μὴ . . . ἡγεῖσθε.*

ISAE. 3, 79: *μὴ ἀμνημονεῖτε.* 8, 20: *μὴ οἴεσθ(ε).*

LYS. [6], 55 (see **415**). 12, 91: *μηδ' οἴεσθε.* 13, 83: *μήτε . . . ἀποδέχεσθε.* 19, 10: *μὴ . . . προκαταγιγνώσκετε.*

PLATO, Conv. 205 B (see **415**). Legg. 871 D: *μὴ . . . θαπτέσθω.* 936 C: *μηδεὶς . . . γιγνέσθω.* Phaedo, 117 A: *μὴ . . . ποίει.* Theaet. 146 B: *ἀλλ', ὥσπερ ἤρξω, μὴ ἀφίεσο τοῦ Θεαιτήτου, ἀλλ' ἐρώτα.* 167 E: *ποίει μέντοι οὕτωσί· μὴ ἀδίκει ἐν τῷ ἐρωτᾶν.*

XEN. Cyr. 3, 1, 35: *πρὸς τῶν θεῶν, ἔφη, ὦ Κῦρε, μὴ οὕτω λέγε.*

THUC. 1, 86, 4: *ὡς ἡμᾶς πρέπει βουλεύεσθαι ἀδικουμένους μηδεὶς διδασκέτω.* *Ibid.* 5: *μήτε τοὺς Ἀθηναίους ἐᾶτε μείζους γίγνεσθαι μήτε τοὺς ξυμμάχους καταπροδιδῶμεν.*

HDT. 1, 9: *θάρσεε, Γύγη, καὶ μὴ φοβεῦ.* 85: *ὄνθρωπε, μὴ κτεῖνε Κροῖσον.* 5, 40: *μὴ ἀντίβαινε.* 8, 140, α): *μὴ . . . βούλεσθε.* 9, 111: *γυναικὶ δὴ ταύτῃ τῇ νῦν συνοικέεις μὴ συνοίκεε . . . τὴν δὲ νῦν ἔχεις . . . μὴ ἔχε γυναῖκα.*

AR. Ach. 1054: *μή . . . δίδου.* Vesp. 652: *παῦσαι καὶ μὴ πατέριζε* (**415**). 1135: *μὴ λάλει* (**415**).

COM. 4, 341, 39: ἃ μὴ προσήκει μήτ' ἄκουε μήθ' ὅρα. 4, 356, 578: μηδέποτε δοῦλον ἡδονῆς σαυτὸν ποίει. Crat. 2, 231: τὴν χεῖρα μὴ 'πίβαλλε, μὴ κλάων καθῇ.

EUR. Ion, 257: μὴ φρόντιζ(ε). 367: μὴ 'ξέλεγχε. Med. 807: μηδείς με φαύλην κἀσθενῆ νομιζέτω. Phoen. 18: μὴ σπεῖρε.

SOPH. Ai. 115: φείδου μηδέν. El. 395–6: Η. μή μ' ἐκδίδασκε . . . | Χ. ἀλλ' οὐ διδάσκω.

AESCHYL. Eum. 133: μή σε νικάτω πόνος. P. V. 44: μὴ πόνει. Sept. 262: σίγησον ὦ τάλαινα, μὴ φίλους φόβει.

PIND. O. 1, 5: μηκέτ(ι) . . . σκόπει. 117: μηκέτι πάπταινε. 4, 14: μὴ μάτευε.

XENOPHANES, 6, 4 (Bgk.): παῦσαι μηδὲ ῥάπιζ(ε).

THEOGN. 31–2: κακοῖσι δὲ μὴ προσομίλει | ἀνδράσιν ἀλλ' αἰεὶ τῶν ἀγαθῶν ἔχεο (31). 578: μή με δίδασκ'· οὔ τοι τηλίκος εἰμὶ μαθεῖν.

HOM. Od. 1, 315: μὴ . . . κατέρυκε. 4, 543–4: μηκέτι . . . κλαῖ(ε). 594: μὴ . . . ἔρυκε. 7, 303: μὴ . . . νείκεε. 10, 266: μή μ' ἄγε κεῖσ' ἀέκοντα, διοτρεφές, ἀλλὰ λίπ' αὐτοῦ. 14, 387: μήτε . . . χαρίζεο μήτε . . . θέλγε. 19, 42: σίγα . . . μηδ' ἐρέεινε.

Il. 1, 210: μηδὲ . . . ἕλκεο. 3, 82: ἴσχεσθ', Ἀργέιοι, μὴ βάλλετε, κοῦροι Ἀχαιῶν. 6 264: μή μοι οἶνον ἄειρε (as she had offered to do) μελίφρονα πότνια μῆτερ. 23, 735: μηκέτ' ἐρείδεσθον (149).

AORIST SUBJUNCTIVE IN PROHIBITIONS.—For the aorist subjunctive in prohibitions, see 376.

417. AORIST IMPERATIVE IN PROHIBITIONS:

Third Person:

DEM. 19, 77: μὴ . . . μὴ δότω δίκην. [42], 31: ὃ μηδαμῶς νυνὶ γενέσθω. [49], 1: μηδενὶ ὑμῶν ἄπιστον γενέσθω. Pr. 35, 2: καὶ μηδεμιᾶς λοιδορίας ὃ μέλλω λέγειν ἀρχὴ γενέσθω.

AESCHIN. 1, 19–20: μηδὲ συνδικησάτω . . . μηδὲ ἀρξάτω . . . μηδὲ κηρυκευσάτω, μηδὲ πρεσβευσάτω . . . μηδὲ . . . εἰπάτω μηδέποτε (5 instances in the provisions of a law quoted by Aeschines). 3, 60: ὅστις οὕτω διάκειται μήτ' ἀπογνώτω μηδὲν μήτε καταγνώτω πρὶν <ἂν> ἀκούσῃ.

ISAE. 9, 35: καὶ εἰ λέγειν ἐμοῦ δύναται Κλέων κάλλιον, τοῦτο αὐτῷ . . . μηδὲν ἰσχυσάτω. (The above are about the only occurrences in the Orators. See A. J. P. xiii (1892), 425 f.)

PLATO, Apol. 17 C: πιστεύω γὰρ δίκαια εἶναι ἃ λέγω, καὶ μηδεὶς ὑμῶν προσδοκησάτω ἄλλως. Legg. 924 C: καὶ τοῦτο ἐκλιπέτω μηδέποτε κατὰ δύναμιν.

XEN. Ages. 10, 3. Cyneg. 2, 2: καὶ μηδεὶς αὐτὰ φαῦλα νομισάτω εἶναι. Cyr. 7, 5, 73: καὶ μηδείς γε ὑμῶν ἔχων ταῦτα νομισάτω ἀλλότρια ἔχειν. 8, 7, 26: εἴ τις οὖν ὑμῶν . . . ὄμμα τοὐμὸν ζῶντος ἔτι προσιδεῖν ἐθέλει, πρυσίτω· ὅταν δ'

ἐγὼ ἐγκαλύψωμαι, αἰτοῦμαι ὑμᾶς, ὦ παῖδες, μηδεὶς ἔτ' ἀνθρώπων τοὐμὸν σῶμα ἰδέτω, μηδ' αὐτοὶ ὑμεῖς.

SOPH. Ai. 1180–1: μηδέ σε | κινησάτω τις. 1334: μηδ' ἡ βία σε μηδαμῶς νικησάτω. O. R. 1449–50: ἐμοῦ δὲ μήποτ' ἀξιωθήτω τόδε | πατρῷον ἄστυ ζῶντος οἰκητοῦ τυχεῖν.

AESCHYL. P. V. 332: καὶ νῦν ἔασον μηδέ σοι μελησάτω. 1002–3: εἰσελθέτω σε μήποθ' ὡς ἐγὼ . . . θηλύνους γενήσομαι. Sept. 1036: μὴ δοκησάτω τινί, but v. 1040: μηδέ τῳ δόξῃ πάλιν.

PIND. O. 8, 56: μὴ βαλέτω με λίθῳ τραχεῖ φθόνος. P. 5, 23: τῷ σε μὴ λαθέτω.

HOM. Od. 16, 301: μή τις ἔπειτ' Ὀδυσῆος ἀκουσάτω ἔνδον ἐόντος.

Il. 16, 200: Μυρμιδόνες, μή τίς μοι ἀπειλάων λελαθέσθω.

418. *Second Person:*

ORATORES ATTICI: Apparently no examples. See A. J. P. xiii (1892), 426.

AR. Thesm. 870: μὴ ψεῦσον, ὦ Ζεῦ, τῆς ἐπιούσης ἐλπίδος (parody of SOPH. fr. 453, cited below).

COM. Thugenides, 4. 593: μὴ νόμισον, according to Porson's emendation of Photius and Suidas. Eupol. 2, 464, is doubtful, and would be disposed of by the adoption of Elmsley's conjecture.

SOPH. fr. 453: μὴ ψεῦσον, ὦ Ζεῦ, μή μ' ἔλῃς ἄνευ δορός. apud Bekk. Antiatt. 107, 30: μὴ νόμισον ἀντὶ τοῦ μὴ νομίσῃς. Σοφοκλῆς Πηλεῖ. (This is probably a mistake on the part of the author of the Antiatt.)

HOM. Od. 24, 248: ἄλλο δέ τοι ἐρέω, σὺ δὲ μὴ χόλον ἔνθεο θυμῷ.

Il. 4, 410: τῷ μή μοι πατέρας ποθ' ὁμοίη ἔνθεο τιμῇ. 18, 134: ἀλλὰ σὺ μὲν μή πω καταδύσεο μῶλον Ἄρηος.

419. PERFECT IMPERATIVE:

THUC. 7, 77, 4: μὴ καταπέπληχθε ἄγαν.

AR. Vesp. 373: μηδέν, ὦ τάν, δέδιθι, μηδέν. 415: μὴ κεκράγατε. Av. 206: μή νυν ἔσταθι.

SOPH. Ai. 1182–3: ὑμεῖς τε μὴ γυναῖκες ἀντ' ἀνδρῶν πέλας | παρέστατ', ἀλλ' ἀρήγετ(ε).

HOM. Od. 3, 313: μὴ δηθὰ δόμων ἄπο τῆλ' ἀλάλησο. 4, 825: μηδὲ . . . δείδιθι. 16, 302: μήτ(ε) . . . ἴστω. 18, 62–3: μὴ . . . δείδιθ(ι). 22, 488–9: μηδ' . . . ἕσταθ(ι).

Il. 4, 303–4: μηδέ τις . . . μεμάτω. 5, 827: μήτε . . . δείδιθι. 12, 272–3: μή τις ὀπίσσω | τετράφθω ποτὶ νῆας. 14, 342: μήτε . . . δείδιθι. 20, 354: μηκέτι . . . ἕστατε. 366: μὴ δείδιτε.

420. EQUIVALENTS OF THE IMPERATIVE.—Equivalents of the imperative are:

1. The Subjunctive. So necessarily in the first person, and regularly in the negatived second and third persons aorist. See **373** and **376**.

2. The Future (familiar) and the Future Perfect Indicative. See **269** and **282**.

3. **ὅπως** with the future indicative, for which see under **ὅπως**.

4. Optative with **ἄν**. See **443**.

5. Infinitive (chiefly in poetry and legal language). See under *Infinitive*.

6. The Optative. See **394**.

7. Impatient or Passionate Questions. See **198, 261,** and **269**.

8. **δεῖ, χρή, ἄξιον, δέομαι ὑμῶν,** with the infinitive, and similar expressions, are often found as a more temperate or a more convenient imperative. See A. J. P. xiii (1892), 402 f., on avoidance of imper. in proems.

421. REPRESENTATIVES OF THE IMPERATIVE IN *ORATIO OBLIQUA*. —In continuous *oratio obliqua*, the imperative may be represented by the infinitive, but ordinarily the imperative notion is more explicitly conveyed through the medium of some periphrastic expression. See *Object Sentences*. For rare examples of the retention of the imperative, see **422**.

422. IMPERATIVE IN DEPENDENT AND IN INTERROGATIVE SENTENCES.—As the imperative is equivalent to **δεῖ** or **χρή** with the infinitive, it is occasionally used in dependent and interrogative sentences. Familiar is the phrase **οἶσθ' ὃ δρᾶσον**;

ᾧ . . . ἐξέστω καὶ μή, τοῦτο νομοθετησώμεθα, PLATO, Legg. 935 E; *Let us regulate by law to whom this is to be allowed and to whom not.* **οἶσθ' οὖν ὃ δρᾶσον;** AR. Eq. 1158; *Knowest thou what thou must do?* (Cf. v. 1160: **δρᾶν ταῦτα χρή.**) **μὴ ἐξέστω δὴ παρὰ ταῦτα ἕτερα προστάττειν;** PLATO, Politic. 296 A; *He is not to be permitted, then, to make other additional regulations?*

DEM. 1, 20: **λέγουσιν δὲ καὶ ἄλλους τινὰς ἄλλοι πόρους, ὧν ἕλεσθ' ὅστις ὑμῖν συμφέρειν δοκεῖ.** 20, 14: **οὐδὲ γὰρ εἰ πάνυ χρηστός ἐσθ', ὡς ἐμοῦ γ' ἕνεκ' ἔστω, βελτίων ἐστὶ τῆς πόλεως τὸ ἦθος.** [42], 31: **ὃ μηδαμῶς νυνὶ γενέσθω** (417).

LYS. fr. 75, 3: **ἐδεήθη ἥκειν αὐτὸν ἐπὶ κῶμον, λέγων ὅτι μεθ' αὑτοῦ καὶ τῶν οἰκετῶν πιέτω.**

PLATO, Legg. 800 E: **τὸ δὲ τοσοῦτον ἡμᾶς αὐτοὺς ἐπανερωτῶ πάλιν . . . εἰ πρῶτον ἓν τοῦθ' ἡμῖν ἀρέσκον κείσθω.** Politic. 296 A (see above).

THUC. 4, 92, 7: **ὧν χρὴ μνησθέντας ἡμᾶς . . . ὁμόσε χωρῆσαι τοῖσδε καὶ δεῖξαι ὅτι ὧν μὲν ἐφίενται πρὸς τοὺς μὴ ἀμυνομένους ἐπιόντες κτάσθων, οἷς δὲ γενναῖον τὴν . . . αὑτῶν ἀεὶ ἐλευθεροῦν μάχῃ . . . ἀνανταγώνιστοι ἀπ' αὐτῶν οὐκ ἀπίασιν.**

HDT. 1, 89: **κάτισον τῶν δορυφόρων ἐπὶ πάσῃσι τῇσι πύλῃσι φυλάκους, οἳ λεγόντων κτέ.**

AR. Eq. 1158 (see above). Pax, 1061: **ἀλλ' οἶσθ' ὃ δρᾶσον;** Av. 54. 80.

EUR. Hec. 225: οἶσθ' οὖν ὃ δρᾶσον; Heracl. 451: ἀλλ' οἶσθ' ὅ μοι σύμπραξον.

SOPH. O. C. 731: ὃν μήτ' ὀκνεῖτε μήτ' ἀφῆτ' ἔπος κακόν. O. R. 543: οἶσθ' ὡς ποίησον;

The Particle ἄν

423. The particle ἄν is largely used to color the moods of the Greek language.

424. DISTINCTIONS IN THE USE OF ἄν. — Two sets of distinctions are necessary as to the use of the particle ἄν.

I. 1. It may be used in the leading clause, chiefly with the indicative and the optative or their representatives.

2. It may be used in a dependent sentence, chiefly with the subjunctive.

II. 1. It may be used with a definite reference, contained in the same sentence, or implied in the context.

2. It may be used without a definite reference, in which case no definite ellipsis is to be supplied.

425. SHIFTING FROM DEFINITE TO INDEFINITE.—The shifting from definite to indefinite is not peculiar to the particle ἄν. Other simple demonstratives change in the same way. Compare τὸν καὶ τόν, τὰ καὶ τά, and notice especially τέως and ἕως. τέως is used more frequently without its correlative ἕως than with it, *so long* being *for a while*, and ἕως is sometimes employed after the same fashion.[1]

426. κεν (κε), κα.—A similar function is exercised in epic and lyric poetry by κεν (κε), and in Doric by κα. The two particles ἄν and κεν are sometimes combined as ἄν κεν. A common origin once suspected is now seldom maintained.[2] The accented ἄν may originally have been more clearly demonstrative, the unaccented κεν more surely indefinite, but the whole matter is obscure, and a sharp discrimination between ἄν and κεν often attempted has never been successfully established. ἄν is everywhere distinctly preferred in negative sentences, enters more readily into close combinations, and on common ground gradually thrusts κεν to the wall. So in Pindar ἄν nearly balances κεν, whereas in Homer κεν greatly preponderates, κεν being to ἄν in the Iliad as 4 to 1.

427. ETYMOLOGY OF ἄν.—The etymology of ἄν is still unsettled. With a definite reference it may be translated *then, in that case*, or, when oppo-

[1] A. J. P. iv (1883), 418 note.

[2] See A. J. P. iii (1882), 446 foll.

sition is implied, *else*. (Compare Lat. *an*.) Without definite reference, it sometimes gives a potential coloring, and in combination with the subjunctive and the optative is little more than a sharper future. κεν (κα) is also an unsolved riddle.

Indicative with ἄν

428. The particle *ἄν* belongs to that which is other than the present, and is found only in past and future relations.

429. UNREAL INDICATIVE WITH ἄν.—The past tenses of the indicative with *ἄν* may denote unreality (the most common use) in such a way that the imperfect denotes opposition to a continued action either in the present or in the past; the aorist denotes opposition to attainment, chiefly in the past, very rarely in the present; and the pluperfect indicative with *ἄν* denotes opposition to completion, more frequently in the present.

Imperfect in opposition to present:

ἐγὼ γὰρ . . . εἰ μὲν μὴ ᾤμην ἥξειν . . . παρ' ἀνθρώπους τετελευτηκότας ἀμείνους τῶν ἐνθάδε, ἠδίκουν ἄν [*I should be in the wrong* (I am not)] οὐκ ἀγανακτῶν τῷ θανάτῳ, PLATO, Phaedo, 63 B.

Imperfect in opposition to the past:

μένειν γὰρ ἐξῆν τῷ κατηγοροῦντι τῶν ἄλλων, εἰ δὲ τοῦτ' ἐποίει ἕκαστος, ἐνίκων ἄν [*they would have been victorious* (they were not)], DEM. 3, 17.

Aorist in opposition to the past:

εἰ τὸ καὶ τὸ ἐποίησεν ἄνθρωπος, οὐκ ἂν ἀπέθανεν, DEM. 18, 243; *If the man had done so and so, he would not have died* (he did die).

Aorist in opposition to present:

εἰ μὲν οὖν ἄνθρωπος, ὃν δεῖ πόλλ' ἀκοῦσαι καὶ κακά, | αὐτὸς ἦν ἔνδηλος, οὐκ ἂν ἀνδρὸς ἐμνήσθην φίλου [*I should not mention the name of a friend* (as I am doing)], AR. Eq. 1276–7.

Pluperfect in opposition to present completion:

εἰ δέ γε μηδεὶς ἄλλος ἢ Ζεῦξις ἔγραφε, καλῶς ἄν σοι ἀπεκέκριτο; PLATO, Gorg. 453 D; *But if there were no other painter than Zeuxis, would your reply hold good?*

Pluperfect in opposition to past completion:

εἰ . . . ὁ ἀνὴρ . . . ἀπέθανεν . . . δικαίως . . . ἂν ἐτεθνήκει, ANTIPHON, 4, β, 3; *If the man had been killed, he would have been justly killed* (*his death would have been justifiable*).

For further examples, see *Unreal Conditional Sentences.*

For ἐβουλόμην (ἤθελον) ἄν with infinitive antithetical to the dependent verb, see 367.

430. INDICATIVE WITH ἄν AS POTENTIAL OF THE PAST. —The indicative of the historical tenses with ἄν also serves to express potentiality, or guarded assertion, in the past, chiefly with the ideal second person or τις, but by no means limited to it.

Ellipses are often easily supplied, but are not necessary. The translation is freer than in an elliptical conditional sentence. The protasis is sometimes contained in a participle or otherwise intimated.

ἔγνω τις ἄν, XEN. Cyr. 3, 3, 70; *One would (could, might) have known.* **ὀλίγους ἂν εἶδες,** Hell. 6, 4, 16; *Few should you have seen.*

DEM. 18, 225: ἃ μήτε προῄδει μηδεὶς μήτ' ἂν ᾠήθη τήμερον ῥηθῆναι.

ISOC. 5, 64: καίτοι τίς ἂν προσεδόκησεν ὑπ' ἀνδρὸς οὕτω ταπεινῶς πράξαντος ἀναστραφήσεσθαι τὰ τῆς Ἑλλάδος πράγματα;

LYS. 1, 27: πῶς γὰρ ἄν (sc. κατέφυγε); *Ibid.:* οὔτε σίδηρον . . . οὔτε ἄλλο οὐδὲν ἔχων, ᾧ τοὺς εἰσελθόντας ἂν ἠμύνατο. 8, 7: ἂν . . . ὑπερείδετε. *Ibid.:* ἂν . . . ὑπώπτευον.

PLATO, Apol. 18 C: ἐν ταύτῃ τῇ ἡλικίᾳ . . . ἐν ᾗ ἂν μάλιστα ἐπιστεύσατε. Hipparch. 229 B: πάντων ἂν τῶν παλαιῶν ἤκουσας ὅτι ταῦτα μόνον τὰ ἔτη τυραννὶς ἐγένετο ἐν Ἀθήναις.

XEN. An. 1, 5, 8: θᾶττον ἢ ὡς τις ἂν ᾠ̓ετο. Cyr. 3, 3, 70 (see above). 4, 5, 6: τοῦ λοιποῦ οὐδὲ βουλόμενος ἂν εὖρες ῥᾳδίως τὸν νύκτωρ πορευόμενον. 8, 1, 33: ἐπέγνως δ' ἂν ἐκεῖ οὐδένα οὔτε ὀργιζόμενον κραυγῇ οὔτε χαίροντα ὑβριστικῷ γέλωτι, ἀλλὰ ἰδὼν ἂν αὐτοὺς ἡγήσω τῷ ὄντι εἰς κάλλος ζῆν. Hell. 1, 7, 7: τότε γὰρ ὀψὲ ἦν καὶ τὰς χεῖρας οὐκ ἂν καθεώρων. 6, 4, 16 (see above).

THUC. 7, 55, 2: ὃ οὐκ ἂν ᾠ̓οντο.

AR. Ran. 1022: ὃ θεασάμενος πᾶς ἄν τις ἀνὴρ ἠράσθη δάϊος εἶναι.

EUR. Andr. 1135: δεινὰς δ' ἂν εἶδες πυρρίχας. I. A. 1582: πληγῆς κτύπον γὰρ πᾶς τις ᾔσθετ' ἂν σαφῶς.

SOPH. Ai. 430–1: τίς ἄν ποτ' ᾠ̓εθ' ὧδ' ἐπώνυμον | τοὐμὸν ξυνοίσειν ὄνομα τοῖς ἐμοῖς κακοῖς;

HOM. Od. 10, 84: ἔνθα κ' ἄυπνος ἀνὴρ δοιοὺς ἐξήρατο μισθούς.

Il. 4, 421: ὕπο κεν ταλασίφρονά περ δέος εἷλεν. 16, 638–9: οὐδ' ἂν ἔτι φράδμων περ ἀνὴρ Σαρπηδόνα δῖον | ἔγνω.

For ἄν with the Optative as the Potential of the Past, see 437 and 439.

431. INDICATIVE WITH ἄν OF INTERMITTENT ACTION.— The indicative of the historical tenses with ἄν is also used to

express habitual or intermittent action in the past, ἄν being used without definite reference (**424**, II, 2).

διαλεχθεὶς ἄν μοι . . . ᾤχετο ἀπιών, PLATO, Conv. 217 B; *He would have a talk with me and then he was off.*

DEM. 9, 48 (in *oratio obliqua*). 18, 219: *ὁ μὲν γράφων οὐκ ἂν ἐπρέσβευσεν, ὁ δὲ πρεσβεύων οὐκ ἂν ἔγραψεν.*

ISOC. 6, 52: *εἰ πολιορκουμένῃ τινὶ τῶν πόλεων τῶν συμμαχίδων εἷς μόνος Λακεδαιμονίων βοηθήσειεν, ὑπὸ πάντων ἂν ὡμολογεῖτο παρὰ τοῦτον γενέσθαι τὴν σωτηρίαν αὐτοῖς.*

PLATO, Apol. 22 B: *διηρώτων ἂν αὐτοὺς τί λέγοιεν, ἵν' ἅμα τι καὶ μανθάνοιμι παρ' αὐτῶν.* Conv. 217 B (see above).

XEN. An. 1, 9, 19: *εἰ δέ τινα ὁρῴη . . . προσόδους ποιοῦντα, οὐδένα ἂν πώποτε ἀφείλετο, ἀλλ' ἀεὶ πλείω προσεδίδου.* Cyr. 7, 1, 10 (*bis*). II. 14. Mem. 4, 6, 13: *εἰ δέ τις αὐτῷ περί του ἀντιλέγοι . . ., ἐπὶ τὴν ὑπόθεσιν ἐπανῆγεν ἂν πάντα τὸν λόγον ὧδέ πως.* *alib.*

THUC. 7, 71, 3: *εἰ μέν τινες ἴδοιέν πῃ τοὺς σφετέρους ἐπικρατοῦντας, ἀνεθάρσησάν τε ἂν κτέ.*

HDT. 1, 196: *ὅσοι δὲ τοῦ δήμου ἔσκον ἐπίγαμοι, οὗτοι δὲ εἶδεος μὲν οὐδὲν ἐδέοντο χρηστοῦ, οἱ δ' ἂν χρήματά τε καὶ αἰσχίονας παρθένους ἐλάμβανον.* *Ibid.*: *ἀνίστη ἄν . . . ἂν . . . ἐγίνετο.* 2, 109. 3, 51 (*bis*). *alib.*

AR. Ach. 640. Nub. 854–5: *ἀλλ' ὅ τι μάθοιμ' ἑκάστοτε, | ἐπελανθανόμην ἂν εὐθὺς ὑπὸ πλήθους ἐτῶν.* Vesp. 278. 279. Pax, 70. 213. *saepe.*

EUR. Phoen. 401: *ποτὲ μὲν ἐπ' ἦμαρ εἶχον, εἶτ' οὐκ εἶχον ἄν.*

SOPH. Ph. 290–1: *αὐτὸς ἂν τάλας | εἰλυόμην.* 294–5: *ταῦτ' ἂν ἐξέρπων τάλας | ἐμηχανώμην· εἶτα πῦρ ἂν οὐ παρῆν.* 443.[1]

For the Imperfect without ἄν of Iterative Action, see **207**.

432. ἄν WITH THE FUTURE INDICATIVE AND ITS REPRESENTATIVES. —The future indicative with ἄν, theoretically a legitimate construction, has been kept out of use by the optative with ἄν and by ἄν with the subjunctive, and was counted a solecism even in antiquity.[2] A number of instances occur, however, in MSS and editions, but most of them have been corrected, or are easily corrigible. The same is true of the representatives of the indicative—the future optative, infinitive, and participle.

Sometimes there is an anacoluthon, as in PLATO, Apol. 29 C. Sometimes the future indicative is confounded with the aorist optative, as PLATO, Euthyd. 275 A: *προτρέψετε* for *προτρέψαιτε*, the future infinitive with the aorist infinitive, as PLATO, Phaedr. 227 B: *ποιήσεσθαι* for *ποιήσασθαι*, the future participle with the aorist participle, as PLATO, Apol. 30 B:

[1] See R. C. Seaton, Class. Rev. III, 343–5.

[2] LUCIAN, Sol. III, 555 R. B. L. G. on [JUSTIN MART.], Ep. ad Diogn. 2, 4.

ποιήσοντος for ποιήσαντος. Sometimes ἄν is for ἀν- or ἀνα- and belongs to the verb, as AESCHIN. 3, 155: τί ποτ' ἂν ἐρεῖ; Cf. PIND. N. 7, 68 and A. J. P. III (1882), 452. Sometimes there is confusion between present and future infinitive, as in XEN. An. 2, 3, 18: ἔξειν for ἔχειν. Sometimes there is confusion between ἄν and δή,[1] and easy corrections are almost always at hand.[2] This being the case, it is not worth while to multiply examples, most of which have disappeared from critical texts.

HOM. Il. 1, 139: ὃ δέ κεν κεχολώσεται, ὅν κεν ἵκωμαι. 523: ἐμοὶ δέ κε ταῦτα μελήσεται, ὄφρα τελέσσω. 3, 138: τῷ δέ κε νικήσαντι φίλη κεκλήσῃ ἄκοιτις. 4, 176: καί κέ τις ὧδ' ἐρέει. 8, 405: ἀπαλθήσεσθον. 419: ἰδ. 14, 268: δώσω. 15, 215: πεφιδήσεται. 17, 241: κορέει. 22, 67: ἐρύουσιν. 71: κείσοντ(αι).

433. NON-USE OF ἄν WITH PRESENT AND PERFECT INDICATIVE.—The present and perfect indicative are not used with ἄν, but owing to the great variation in the position of ἄν beginners sometimes make a mistake in this regard. In ANDOC. 1, 117 read βούλοισθε for βούλεσθε. In PLATO, Legg. 712 E, read with Schanz ἀνερωτηθείς (cf. 793 A).

Optative with ἄν

434. POTENTIAL OPTATIVE.—The optative with ἄν is the potential[3] of the Greek language. It is used mainly in leading clauses. It expresses the opinion of the speaker as an opinion, and may be called the mood of qualified assertion. The verification of the opinion or assertion is postponed to another time (ἄν).

435. TIME AND TENSES OF THE POTENTIAL OPTATIVE.—Both action and ascertainment may be future, or only the ascertainment. The present is often used of the future ascertainment of a present action, far more rarely of the future ascertainment of a past state. The aorist is very seldom used of the

[1] See Cobet, N. L. 501; Blass, Rh. Mus. 36, 221; H. Richards, Cl. Rev. vi (1892), 338.

[2] Famous is PLATO, Rpb. 615 D: οὐχ ἥκει, φάναι, οὐδ' ἂν ἥξει δεῦρο, where ἥξοι cannot stand, and where οὐδ' ἂν ἥκοι would mean *he can't have come*. Here Richards applies his panacea δή, but if ever ἄν was needed with the future indicative, it is needed here.

[3] Objections have been raised to the term potential, but nothing better has been suggested. Potentiality has to do with character, not with possibility merely, and the estimate of character goes back to the opinion of the one who makes the estimate. Compare A. J. P. xix (1898), 231.

future ascertainment of a past action. The simple perfect optative with *ἄν* is found chiefly in those verbs in which the perfect is equivalent to the present. In the periphrastic perfect optative with *ἄν*, the participle is often treated almost like an adjective.

436. *ἄν with the Present Optative not of the Past:* used of what will be, or what will prove to be.

LYS. 3, 5: *πολὺ ἂν ἔργον εἴη λέγειν, It would be a tedious task to tell.*

PLATO, Charm. 161 A-B: *οὐκ ἄρα σωφροσύνη ἂν εἴη αἰδώς.* Gorg. 507 A: *καὶ μὴν ὅ γε σώφρων τὰ προσήκοντα πράττοι ἄν* (442). Theaet. 145 B: *εὖ ἂν ἔχοι.*[1]

XEN. Mem. 1, 2, 11: *συμμάχων ὁ . . . βιάζεσθαι τολμῶν δέοιτ' ἂν οὐκ ὀλίγων.*

THUC. 1, 38, 4: *εἰ τοῖς πλείοσιν ἀρέσκοντές ἐσμεν, τοῖσδ' ἂν μόνοις οὐκ ὀρθῶς ἀπαρέσκοιμεν, If we are acceptable to the majority of our colonists, there must be something amiss in our being unacceptable to these alone.*

HDT. 2, 6: *οὕτω ἂν εἴησαν Αἰγύπτου στάδιοι ἑξακόσιοι καὶ τρισχίλιοι τὸ παρὰ θάλασσαν.* 22: *κῶς ὤν δῆτα ῥέοι ἂν* (sc. ὁ Νεῖλος) *ἀπὸ χιόνος, ἀπὸ τῶν θερμοτάτων ῥέων ἐς τὰ ψυχρότερα;* 6, 63: *οὐκ ἂν ἐμὸς εἴη, It can't be my (son).*

AR. Av. 127: *ποίαν τιν' οὖν ἥδιστ' ἂν οἰκοῖτ' ἂν πόλιν;* 172: *τί ἂν οὖν ποιοῖμεν;* Lys. 81: *κἂν ταῦρον ἄγχοις.* 97–8: *λέγοιμ' ἂν ἥδη. πρὶν λέγειν δ', ὑμᾶς τοδὶ | ἐπερήσομαί τι μικρόν.* Lys. 180.

EUR. Ion, 543: *πῶς ἂν οὖν εἴην σός;*

SOLON, 36, 1–2: *συμμαρτυροίη ταῦτ' ἂν . . . μήτηρ μεγίστη δαιμόνων Ὀλυμπίων.*

HOM. Od. 4, 78: *τέκνα φίλ', ἦ τοι Ζηνὶ βροτῶν οὐκ ἄν τις ἐρίζοι.*

Il. 1, 271–2: *κείνοισι δ' ἂν οὔ τις | τῶν, οἳ νῦν βροτοί εἰσιν ἐπιχθόνιοι, μαχέοιτο.*

437. *ἄν with the Present Optative of the Past:*

No cogent examples in Attic prose.

LYS. 7, 16: *ὥστε εἰ καὶ τὰ μέγιστα εἰς ἐμὲ ἐξημάρτανον, οὐκ ἂν οἷόν τε ἦν δίκην με παρ' αὐτῶν λαμβάνειν· εὖ γὰρ ἂν εἰδείην* (perf.=pres.) *ὅτι ἐπ' ἐκείνοις ἦν καὶ ἐμὲ τιμωρήσασθαι καὶ αὐτοῖς μηνύσασιν ἐλευθέροις γενέσθαι.*

PLATO, Apol. 28 B–C: *φαῦλοι γὰρ ἂν τῷ γε σῷ λόγῳ εἶεν* (*must have been* or *must be considered*) *τῶν ἡμιθέων ὅσοι ἐν Τροίᾳ τετελευτήκασιν.*

[1] The Roman phrase *si vales bene* EST is modelled on the Greek *εἰ ἔρρωσαι, εὖ ἂν ἔχοι, If you are well, it must be all right,* according to Norden, Antike Kunstprosa, 1, 238.

THUC. 1, 9, 4: οὐκ ἂν οὖν νήσων ἔξω τῶν περιοικίδων, αὗται δὲ οὐκ ἂν πολλαὶ εἶεν (*can't have been*[1]), ἠπειρώτης ὢν ἐκράτει, εἰ μή τι καὶ ναυτικὸν εἶχεν.

HDT. 1, 2: εἵησαν δ' ἂν οὗτοι Κρῆτες. 70: τάχα δὲ ἂν καὶ οἱ ἀποδόμενοι λέγοιεν ἀπικόμενοι ἐς Σπάρτην ὡς ἀπαιρεθείησαν ὑπὸ Σαμίων (306). 2, 98: εἴη δ' ἂν καὶ ἄλλος τις Ἄρχανδρος, οὐ μέντοι γε Αἰγύπτιον τὸ οὔνομα. 5, 59. 60. 7, 184: συνελέχθη δὲ ταῦτα τὰ πλοῖα, ὡς καὶ πρότερον εἰρέθη, τρισχίλια. ἤδη ὦν ἄνδρες ἂν εἶεν ἐν αὐτοῖσι τέσσερες μυριάδες καὶ εἴκοσι. 7, 214: εἰδείη . . . ἄν. 8, 136.

438. *ἄν with the Aorist Optative not of the Past:*

DEM. 21, 191: ἐγὼ δ' ἐσκέφθαι μὲν . . . φημὶ κοὐκ ἂν ἀρνηθείην.

PLATO, Meno, 78 E: πῶς γὰρ ἄνευ τούτων ἀρετὴ γένοιτ' ἄν;

XEN. Mem. 1, 2, 17: ἴσως οὖν εἴποι τις ἂν πρὸς ταῦτα κτέ.

THUC. 2, 35, 2: ὁ . . . ξυνειδὼς καὶ εὔνους ἀκροατὴς τάχ' ἄν τι ἐνδεεστέρως πρὸς ἃ βούλεταί τε καὶ ἐπίσταται νομίσειε δηλοῦσθαι.

HDT. 2, 41: οὔτε ἀνὴρ Αἰγύπτιος οὔτε γυνὴ ἄνδρα Ἕλληνα φιλήσειε ἂν τῷ στόματι.

AR. Av. 173: ποίαν δ' ἂν οἰκίσαιμεν ὄρνιθες πόλιν; 198. 201. 370. 382: μάθοι γὰρ ἄν τις κἀπὸ τῶν ἐχθρῶν σοφόν. 815: Σπάρτην γὰρ ἂν θείμην ἐγὼ τῇμῇ πόλει; Lys. 128–9: ποιήσετ', ἢ οὐ ποιήσετ'; ἢ τί μέλλετε; | οὐκ ἂν ποιήσαιμ', ἀλλ' ὁ πόλεμος ἑρπέτω.

EUR. Andr. 84–5: ΘΕΡ. τί δῆτα φήσω χρόνιος οὖσ' ἐκ δωμάτων; | ΑΝ. πολλὰς ἂν εὕροις μηχανάς· γυνὴ γὰρ εἶ. I. T. 1007: οὐκ ἂν γενοίμην σοῦ τε καὶ μητρὸς φονεύς.

AESCHYL. Sept. 397–8: κόσμον μὲν ἀνδρὸς οὕτιν' ἂν τρέσαιμ' ἐγώ, | οὐδ' ἑλκοποιὰ γίγνεται τὰ σήματα.

PIND. O. 2, 17–9: τῶν δὲ πεπραγμένων . . . ἀποίητον οὐδ' ἂν χρόνος . . . δύναιτο θέμεν ἔργων τέλος. 20: λάθα δὲ πότμῳ σὺν εὐδαίμονι γένοιτ' ἄν.

SAPPHO, 62: τί κε θεῖμεν;

HOM. Od. 1, 65: πῶς ἂν ἔπειτ(α) . . . λαθοίμην; 4, 443: τίς γάρ κ' εἰναλίῳ παρὰ κήτεϊ κοιμηθείη; 753: ἦ γάρ κέν μιν ἔπειτα καὶ ἐκ θανάτοιο σαώσαι.

Il. 1, 100: τότε κέν μιν ἱλασσάμενοι πεπίθοιμεν. 2, 12–3: νῦν γάρ κεν ἕλοι πόλιν εὐρυάγυιαν | Τρώων. 29. 9, 77: τις ἂν τάδε γηθήσειεν;

439. *ἄν with the Aorist Optative of the Past:*

DEM. 20, 143: εἰ μὲν τοίνυν ἠγνόησε ταῦτα (γένοιτο γὰρ ἂν καὶ τοῦτο), αὐτίκα δηλώσει (*this may be the case*, at any time, not necessarily of the past).

LYS. 12, 34: θαυμάζω δὲ τί ἄν ποτε ποιήσαις συνειπών, ὁπότε ἀντειπεῖν φίσκων ἀπέκτεινας Πολέμαρχον (Dobree reads ἐποίησας, but there is no occasion to change the optative, as the question may safely be taken as a ge-

[1] So Krüger: *möchten* (*gewesen*) *sein*. The example, however, is not cogent. '*Can't be considered many*,' would have reference to Homer's words, Il. 2, 108: πολλῇσιν νήσοισι καὶ Ἀργεϊ παντὶ ἀνάσσειν.

neric question). 20, 2: *αἱρεθεὶς ὑπὸ τῶν φυλετῶν, οἳ ἄριστα διαγνοῖεν ἂν* (at any time) *περὶ σφῶν αὐτῶν ὁποῖοί τινές εἰσιν.*

ANTIPHON, 4 β 5: *πῶς ἂν ἐπιβουλεύσαιμι αὐτῷ εἰ μὴ καὶ ἐπεβουλεύθην ὑπ' αὐτοῦ;* (So the MSS; but Blass: *πῶς ἂν ἐπεβούλευσά τι αὐτῷ, ὅ τι μὴ καὶ ἐπεβουλεύθην ὑπ' αὐτοῦ;*)

HDT. 2, 11: *κοῦ γε δὴ ἐν τῷ προαναισιμωμένῳ χρόνῳ πρότερον ἢ ἐμὲ γενέσθαι οὐκ ἂν χωσθείη κόλπος καὶ πολλῷ μέζων ἔτι τούτου;* 7, 180: *τῷ δὲ σφαγιασθέντι τούτῳ τοὔνομα ἦν Λέων· τάχα δ' ἄν τι καὶ τοῦ οὐνόματος ἐπαύροιτο* (306). 9, 71: *ἔγνωσαν οἱ παραγενόμενοι Σπαρτιητέων Ἀριστόδημον μὲν βουλόμενον φανερῶς ἀποθανεῖν . . . ἔργα ἀποδέξασθα μεγάλα, Ποσειδώνιον δὲ οὐ βουλόμενον ἀποθνήσκειν ἄνδρα γενέσθαι ἀγαθόν· τοσουτῳ τοῦτον εἶναι ἀμείνω. ἀλλὰ ταῦτα μὲν καὶ φθόνῳ ἂν εἴποιεν.*

AR. Eq. 413–4: *ἢ μάτην γ' ἂν | ἀπομαγδαλίας σιτούμενος τοσοῦτος ἐκτραφείην* (briefer expression for perfect *ἐκτεθραμμένος εἴην*).

HYMN. HOM. 4, 132: *οὐ μὲν γάρ κε κακοὶ τοιόνδε τέκοιεν* (not necessarily of the past. The optative may be generic).

HOM. Od. 4, 63–4: *ἀλλ' ἀνδρῶν γένος ἐστὲ διοτρεφέων βασιλήων | σκηπτούχων, ἐπεὶ οὔ κε κακοὶ τοιούσδε τέκοιεν* (unnecessarily referred to the past. *Churls can't be the parents of such men*). 13, 86–7: *ἡ δὲ* (sc. *νηῦς*) *μάλ' ἀσφαλέως θέεν ἔμπεδον· οὐδέ κεν ἶρηξ | κίρκος ὁμαρτήσειεν.*

Il. 4, 223: *ἐνθ' οὐκ ἂν βρίζοντα ἴδοις Ἀγαμέμνονα δῖον.* 5, 85: *Τυδεΐδην δ' οὐκ ἂν γνοίης, ποτέροισι μετείη.*

440. *ἄν with the Perfect Optative:*

XEN. Conv. 3, 6: *λέληθέ σε . . .; . . . πῶς ἂν . . . λελήθοι* (*με*); *Has it escaped your observation? How can it have escaped my observation* (306)*?*

AR. Lys. 252–3: *ἄλλως γὰρ ἂν | ἅμαχοι γυναῖκες καὶ μιαραὶ κεκλήμεθ'* (= present) *ἄν.*

For examples of the Periphrastic Perfect Optative with *ἄν*, see **288**, to which add the following examples:

PLATO, Phaedo, 76 E: *εἰ δὲ μὴ ἔστι ταῦτα, ἄλλως ἂν ὁ λόγος οὗτος εἰρημένος εἴη.* Politic. 264 C: *ἐν μὲν γὰρ κρήναις τάχ' ἂν ἴσως εἴης ἠσθημένος* (the reply is: *τεθέαμαι*). Soph. 261 C: *νῦν δ' ἐπεὶ . . . τοῦτο ὃ λέγεις διαπεπέρανται, τὸ . . . μέγιστον ἡμῖν τεῖχος ἠρημένον ἂν εἴη, We may look upon the strongest redoubt as having been taken.*

441. *ἄν* WITH THE FUTURE OPTATIVE.—The future optative with *ἄν* is not in use. It could arise only from the future indicative with *ἄν*, and the future indicative with *ἄν* had gone out, if it had ever come in, before the future optative came in. Still it is found in many texts, and is not to be discarded in the later time.[1]

[1] B, L, G, on [JUSTIN MART.], Ep, ad Diogn. 2, 4.

LYCURG. 15 (Bekk., Sch.): *εὖ γὰρ ἴστε, ὦ Ἀθηναῖοι, ὅτι . . . τούτων πλεῖστον ἀμελεῖν δόξοιτ' ἄν, εἰ τὴν παρ' ὑμῶν οὗτος διαφύγοι τιμωρίαν.*

ISAE. 1, 32 (Bekk., Sch.): *καὶ προσηπείλησεν ὅτι δηλώσοι ποτ' ἂν τούτῳ ὡς διάκειται πρὸς αὐτόν.*

LYS. 1, 22 (Sch.): *εἰδὼς δ' ἐγὼ ὅτι τηνικαῦτα ἀφιγμένος οὐδὲν ἂν καταλήψοιτο οἴκοι τῶν ἐπιτηδείων, ἐκέλευον συνδειπνεῖν.*

PLATO, Legg. 719 D–E: *ἐγὼ δέ, εἰ μὲν γυνή μοι διαφέρουσα εἴη πλουτῳ καὶ θάπτειν αὐτὴν διακελεύοιτο ἐν τῷ ποιήματι, τὸν ὑπερβάλλοντα ἂν τάφον ἐπαινοίην, φειδωλὸς δ' αὖ τις καὶ πένης ἀνὴρ τὸν καταδεᾶ, μέτρον δὲ οὐσίας κεκτημένος καὶ μέτριος αὐτὸς ὢν τὸν αὐτὸν ἂν ἐπαινέσοι* (*-αι* Bekk. Schanz).

442. TRANSLATION OF OPTATIVE WITH ἄν.—The optative with *ἄν* varies in tone from strong assurance (*must*) to faint presumption (*might*).[1] *May be* is often a convenient rendering for the positive, *can't* for the negative. Even *shall* and *will* sometimes serve to reproduce the impression, while *would* and *should* give the regular translation in formulated conditional sentences. So far from necessarily denoting uncertainty, it is the combination most frequently used to indicate moral certainty, and sometimes serves as a climax to the indicative. Especially common is the aorist optative with *ἄν* to express total negation, which cannot be brought out so well by the future indicative.[2]

φαῦλοι . . . ἂν τῷ γε σῷ λόγῳ εἶεν, PLATO, Apol. 28 B–C; *They must have been* (*must be considered*) *sorry fellows according to your account* (437). **ὥρα ἂν εἴη . . . πάλιν σε φιλεῖν ἐμέ,** XEN. Cyr. 1, 4, 28; *It must be time for you to kiss me again.* **οὐδὲν ἂν κακὸν εἴη** (sc. **ὁ Ἔρως**), PLATO, Phaedr. 242 E; *Eros can't be anything bad.* **οὐ γὰρ ἂν ἀπέλθοιμ', ἀλλὰ κόψω τὴν θύραν,** AR. Ach. 403; *No, I'm not going off, but I will knock at the door.*

ISOC. 8, 39: *αἰσχυνθείην ἄν* (*should*), *εἰ φανείην κτέ.* 11, 20: *εἰ . . . μιμησαίμεθα . . ., εὐθὺς ἂν ἀπολοίμεθα* (*should*).

LYS. [20], 15: *πῶς ἂν οὖν οὐκ ἂν δεινὰ πάσχοιμεν* (*must*);

PLATO, Apol. 28 B–C: *φαῦλοι . . . ἂν τῷ γε σῷ λόγῳ εἶεν* (*must*, see above). Charm. 161 A–B: *οὐκ ἄρα σωφροσύνη ἂν εἴη αἰδώς* (*can*, 436). Gorg. 469 C: *εἰ δ' ἀναγκαῖον εἴη ἀδικεῖν ἢ ἀδικεῖσθαι, ἑλοίμην ἂν μᾶλλον ἀδικεῖσθαι ἢ ἀδικεῖν* (*should*). 507 A: *καὶ μὴν ὅ γε σώφρων τὰ προσήκοντα πράττοι ἂν* (*must*) *καὶ περὶ θεοὺς καὶ περὶ ἀνθρώπους· οὐ γὰρ ἂν σωφρονοῖ* (*can*) *τὰ μὴ προσήκοντα πράττων. Ἀνάγκη ταῦτ' εἶναι οὕτως.* Phaedo, 76 E (*must*, 440). Phaedr. 242 E: *οὐδὲν ἂν κακὸν εἴη* (sc. *ὁ Ἔρως*) (*can*, see above).

PHILOLAUS apud STOB. Ecl. 1, 454–6: *ἀνάγκα τὰ ἐόντα εἶμεν πάντα ἢ πε-*

[1] A. J. P. xiv (1893), 499, xix (1898), 231. [2] JUSTIN MARTYR, Apol. 1, 4, 10.

ραίνοντα ἢ ἄπειρα, ἢ περαίνοντά τε καὶ ἄπειρα, ἄπειρα δὲ μόνον οὔ κα εἴη. (Here **ἀνάγκα εἶμεν, *it must be***, is opposed to **οὔ κα εἴη, *it cannot be.***)

XEN. Conv. 6, 2: μεταξὺ τοῦ ὑμᾶς λέγειν οὐδ' ἂν τρίχα μὴ ὅτι λόγον ἄν τις παρείρειε (*could*). Cyr. 1, 2, 11: θηρῶντες . . . οὐκ ἂν ἀριστήσειαν (*will*). 1, 4, 28 (*must*, see above). 2, 2, 15: ἔκ γε σοῦ πῦρ οἶμαι ῥᾷον ἄν τις ἐκτρίψειεν ἢ γέλωτα ἐξαγάγοιτο (*could* or *might*).

HDT. 3, 119: ἀνὴρ μέν μοι ἂν ἄλλος γένοιτο (*may*), εἰ δαίμων ἐθέλοι . . . πατρὸς δὲ καὶ μητρὸς οὐκέτι μευ ζωόντων ἀδελφεὸς ἂν ἄλλος οὐδενὶ τρόπῳ γένοιτο (*can*). 6, 63: ἐπὶ δακτύλων συμβαλλόμενος τοὺς μῆνας, εἶπε ἀπομόσας οὐκ ἂν ἐμὸς εἴη (*can*, 436). 7, 162: οὐκ ἂν φθάνοιτε τὴν ταχίστην . . . ἀπαλλασσόμενοι (*can*).

AR. Ach. 403 (see above). 1055: οὐκ ἂν ἐγχέαιμι χιλιῶν δραχμῶν (*would*). Nub. 119: οὐκ ἂν πιθοίμην, *I couldn't do it.*

EUR. H. F. 97: ἔλθοι τ' ἔτ' ἂν παῖς οὐμός (*may*). Ion, 543: πῶς ἂν οὖν εἴην σός (*can*, 436); 1388: τὰ γὰρ πεπρωμέν' οὐχ ὑπερβαίην ποτ' ἄν (*could*). 1621–2: εἰς τέλος γὰρ οἱ μὲν ἐσθλοὶ τυγχάνουσιν ἀξίων, | οἱ κακοὶ δ', ὥσπερ πεφύκασ', οὔποτ' εὖ πράξειαν ἄν (*shall*). fr. 206: ὦ παῖ γένοιντ' ἂν εὖ λελεγμένοι λόγοι | ψευδεῖς, ἐπῶν δὲ κάλλεσιν νικῷεν ἂν | τἀληθές (*may*).

SOPH. Ai. 88: μένοιμ' ἄν, *I must stay*, Jebb. 186: ἥκοι γὰρ ἂν θεία νόσος (*must*, Jebb). Ph. 20–1: τάχ' ἂν | ἴδοις ποτὲ κρηναῖον (*wilt*, Jebb). 41–2: πῶς γὰρ ἂν . . . προσβαίη (*could*, Jebb); 103: οὐκ ἂν λάβοις, *Thou canst not take*, Jebb.

AESCHYL. P. V. 758: ἥδοι' ἂν οἶμαι τήνδ' ἰδοῦσα συμφοράν (*would*). Sept. 375: λέγοιμ' ἂν εἰδὼς εὖ τὰ τῶν ἐναντίων (*will*). 397: κόσμον μὲν ἀνδρὸς οὕτιν' ἂν τρέσαιμ' ἐγώ (*will*).

PIND. O. 2, 20: λάθα δὲ πότμῳ σὺν εὐδαίμονι γένοιτ' ἄν (*cannot fail to come*). 13, 103: τά τ' ἐσσόμενα τότ' (when the time comes) ἂν φαίην σαφές (*will*). P. 10, 62: τυχών κεν ἁρπαλέαν σχέθοι φροντίδα τὰν πὰρ ποδός (*might*). N. 10, 87: ἥμισυ μέν κε πνέοις γαίας ὑπένερθεν ἐών (*may*).

HOM. Od. 19, 598: ἔνθα κε λεξαίμην (*will*).

Il. 6, 452–3: οἵ κεν πολέες τε καὶ ἐσθλοὶ | ἐν κονίῃσι πέσοιεν (*will*). 7, 41–2: οἵ δέ κ' ἀγασσάμενοι χαλκοκνήμιδες Ἀχαιοὶ | οἷον ἐπόρσειαν, πολεμιζέμεν Ἕκτορι δίῳ (*will*). 9, 57–8: ἦ μὴν καὶ νέος ἐσσί, ἐμὸς δέ κε καὶ πάις εἴης | ὁπλότατος γενεῇφιν (*might*). 417–8: καὶ δ' ἂν τοῖς ἄλλοισιν ἐγὼ παραμυθησαίμην οἴκαδ' ἀποπλείειν (*would*). 13, 741: ἔνθεν δ' ἂν μάλα πᾶσαν ἐπιφρασσαίμεθα βουλήν (*will*). 22, 253: ἕλοιμί κεν ἢ κεν ἁλοίην, *I will either slay or be slain*, E. Myers.

443. IMPERATIVE USE OF **ἄν** WITH OPTATIVE.—**ἄν** with the optative is sometimes used to suggest a command.

προάγοις ἄν, PLATO, Phaedr. 229 B; *You may lead on, Lead on, pray.* (Cf. 229 A: πρόαγε δή.)

PLATO, Phaedr. 227 C: **λέγοις ἄν,** *Say on.* 229 B (see above).

Ar. Eq. 1160–1: *δρᾶν ταῦτα χρή.* | *ἄπιτον . . . θέοιτ' ἄν.* Vesp. 725–6: *ἦ που σοφὸς ἦν ὅστις ἔφασκεν, πρὶν ἂν ἀμφοῖν μῦθον ἀκούσῃς,* | *οὐκ ἂν δικάσαις.*

Eur. Ion, 1335–6: ΠΥ. *παρ' ἡμῶν δ' ἔκλαβ' οὓς ἔχω λόγους.* | ΙΩΝ. *λέγοις ἄν· εὔνους δ' οὖσ' ἐρεῖς ὅσ' ἂν λέγῃς.*

Aeschyl. Eum. 94: *εὕδοιτ' ἄν* (sarcastic), *ὠή, καὶ καθευδουσῶν τί δεῖ;* 118: *μύζοιτ' ἄν* (sarcastic), *ἀνὴρ δ' οἴχεται φεύγων πρόσω.* Sept. 261: *λέγοις ἂν ὡς τάχιστα, καὶ τάχ' εἴσομαι.*

Hom. Il. 2, 250: *τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύοις.* 9, 141–2: *εἰ δέ κεν Ἄργος ἱκοίμεθ' Ἀχαικόν, οὔθαρ ἀρούρης,* | *γαμβρός κέν μοι ἔοι.*

444. ἄν WITH THE OPTATIVE COMBINED WITH THE INDICATIVE.—The optative with *ἄν* is often used in combination with the indicative, sometimes as a climax, giving, as it does, the warmth of personal conviction.

Dem. 21, 189: *οὔτε φύγοιμ' ἂν οὔτ' ἀρνοῦμαι τοὔνομα τοῦτο.* 191: *ἐγὼ δ' ἐσκέφθαι . . . φημὶ κοὐκ ἂν ἀρνηθείην.*

Isoc. 15, 260: *ἐγὼ δ' οὐδὲν ἂν εἴποιμι τοιοῦτον, ἀλλὰ ταῖς ἀληθείαις χρήσομαι περὶ αὐτῶν.* 288· *οὐχ ὅπως ἂν ἐπιπλήξειαν, ἀλλὰ καὶ συγχαίρουσι ταῖς ἀσωτίαις αὐτῶν.*

Andoc. 1, 4: *πολλῶν μοι ἀπαγγελλόντων ὅτι λέγοιεν οἱ ἐχθροὶ ὡς ἆρα ἐγὼ οὔτ' ἂν ὑπομείναιμι οἰχήσομαί τε φεύγων.*

Plato, Gorg. 481 C: *ἡμῶν ὁ βίος ἀνατετραμμένος ἂν εἴη τῶν ἀνθρώπων καὶ πάντα τὰ ἐναντία πράττομεν, ὡς ἔοικεν, ἢ ἃ δεῖ.* Phileb. 16 B: *οὐ μὴν ἔστι καλλίων ὁδὸς οὐδ' ἂν γένοιτο.*

Thuc. 3, 13, 6: *οὔτε γὰρ ἀποστήσεται ἄλλος τά τε ἡμέτερα προσγενήσεται πάθοιμέν τ' ἂν δεινότερα ἢ οἱ πρὶν δουλεύοντες.*

Hdt. 9, 111: *οὔτε . . . ἄν τοι δοίην θυγατέρα τὴν ἐμὴν γῆμαι, οὔτε ἐκείνῃ πλεῦνα χρόνον συνοικήσεις.*

Ar. Ach. 403: *οὐ γὰρ ἂν ἀπέλθοιμ',* ἀλλὰ *κύψω τὴν θύραν* (442).

Eur. I. A. 310: ΜΕ. *οὐκ ἂν μεθείμην.* ΠΡ. *οὐδ' ἔγωγ' ἀφήσομαι.* fr. 276: *γυναῖκές ἐσμεν· τὰ μὲν ὄκνῳ νικώμεθα,* | *τὰ δ' οὐκ ἂν ἡμῶν θράσος ὑπερβάλοιτό τις.*

Hom. Od. 4, 347–8: *οὐκ ἂν ἐγώ γε* | *ἄλλα παρὲξ εἴποιμι παρακλιδόν, οὐδ' ἀπατήσω.*

Il. 2, 158–61: *οὕτω δὴ . . .* | *Ἀργέιοι φεύξονται ἐπ' εὐρέα νῶτα θαλάσσης,* | *καὶ δέ κεν εὐχωλὴν Πριάμῳ καὶ Τρωσὶ λίποιεν* | *Ἀργείην Ἑλένην;*

445. THE OPTATIVE WITH ἄν IN QUESTIONS.—The optative with *ἄν* in the question expects the optative with *ἄν* in the answer. The speaker virtually answers himself, shows his own opinion, or his own desire.

τρώγοις ἂν ἐρεβίνθους; Ar. Ach. 801; *Would you eat pease?* *πῶς ἂν*

ἀφίκοιντό ποτε ἔνθα δεῖ; XEN. Hell. 2, 3, 31; *How could they ever get to the right place?* (=**οὐκ ἂν ἀφίκοιντο**).

ISAE. 3, 64: *τίς ἂν ἄμεινον ἢ ὁ πατὴρ βουλεύσαιτο;* (Οὐδεὶς ἄν.)

PLATO, Gorg. 475 D–E: *δέξαιο ἂν οὖν σὺ μᾶλλον τὸ κάκιον καὶ τὸ αἴσχιον ἀντὶ τοῦ ἧττον; . . . ἀλλ' οὐκ ἂν δεξαίμην.*

XEN. Conv. 3, 6: *λέληθέ σε ὅτι καὶ οἱ ῥαψῳδοὶ πάντες ἐπίστανται ταῦτα τὰ ἔπη; καὶ πῶς ἄν, ἔφη, λελήθοι ἀκροώμενόν γε αὐτῶν ὀλίγου ἂν' ἑκάστην ἡμέραν;* Cyr. 5, 1, 28: *ἀνθρωπίνῃ δὲ γνώμῃ τίς ἂν ἢ φευγόντων τῶν πολεμίων ἀποτρέποιτο ἢ ὅπλα παραδιδόντων οὐκ ἂν λαμβάνοι;* Hell. 2, 3, 31 (see above).

HDT. 2, 57: *τεῷ τρόπῳ ἂν πελειάς γε ἀνθρωπηίῃ φωνῇ φθέγξαιτο;*

AR. Ach. 797: *ἤδη δ' ἄνευ τῆς μητρὸς ἐσθίοιεν ἄν;* 801 (see above). Eq. 88: *πῶς δ' ἂν μεθύων χρηστόν τι βουλεύσαιτ' ἀνήρ;* 91: *οἴνου γὰρ εὕροις ἄν τι πρακτικώτερον;* 773. 1324.

COM. Cratin. 2, 122: *πῶς τις αὐτόν, πῶς τις ἂν | ἀπὸ τοῦ πότου παύσειε, τοῦ λίαν πότου;*

EUR. I. T. 505: *οὐδ' ἂν πόλιν φράσειας ἥτις ἐστί σοι;* 513: *ἆρ' ἄν τί μοι φράσειας ὧν ἐγὼ θέλω;*

PIND. O. 2, 109–10: *καὶ κεῖνος ὅσα χάρματ' ἄλλοις ἔθηκεν, | τίς ἂν φράσαι δύναιτο;* [οὐδείς.]

HOM. Od. 4, 443: *τίς γάρ κ' εἰναλίῳ παρὰ κήτεϊ κοιμηθείη;* 6, 57: *πάππα φίλ', οὐκ ἂν δή μοι ἐφοπλίσσειας ἀπήνην* (=*ἐφόπλισον*); 7, 22–3: *ὦ τέκος οὐκ ἄν μοι δόμον ἀνέρος ἡγήσαιο | Ἀλκινόου;*

446. πῶς ἄν WITH THE OPTATIVE TO EXPRESS A WISH.—*πῶς ἄν* with the optative is frequently found in the dramatic poets to express a wish. Compare *utinam* in Latin.

πῶς ἂν ἐμὲ καὶ σέ τις Ἔρως ξυναγάγοι λαβών; AR. Ach. 991; *How could an Eros (would that an Eros might) take and bring us together? Utinam me et te copulet amor aliquis!* **ὦ γαῖα πατρίς, πῶς ἂν ἐνθάνοιμί σοι;** EUR. [Rh.] 869; *O fatherland, would I could die upon thy breast.*

AR. Ach. 991 (see above). Eq. 460: *πῶς ἄν σ' ἐπαινέσαιμεν οὕτως ὥσπερ ἡδόμεσθα;* Vesp. 166: *πῶς ἄν σ' ἀποκτείναιμι; πῶς; δότε μοι ξίφος.*

EUR. Alc. 864: *πῶς ἂν ὀλοίμαν;* [Rh.] 869 (see above). Med. 97: *πῶς ἂν ὀλοίμαν;*

SOPH. Ai. 388–91: *πῶς ἂν . . . θάνοιμι καὐτός;* O. C. 1457–8: *πῶς ἄν, εἴ τις ἔντοπος, | τὸν πάντ' ἄριστον δεῦρο Θησέα πόροι;* O. R. 765: *πῶς ἂν μόλοι δῆθ' ἡμὶν ἐν τάχει πάλιν;* Ph. 531–2. 794–5: *πῶς ἂν ἀντ' ἐμοῦ | τὸν ἴσον χρόνον τρέφοιτε τήνδε τὴν νόσον;*

HOM. Od. 15, 195–6: *πῶς κέν μοι ὑποσχόμενος τελέσειας | μῦθον ἐμόν;*
Il. 6, 281–2: *ὥς κέ οἱ αὖθι | γαῖα χάνοι.*

On the difference between *πῶς ἂν οὐ* and *πῶς ἂν μή*, see the chapter on *Negatives*.

447. Optative with ἄν in Dependent Discourse.—The optative with *ἄν* is less frequently used in dependent discourse, chiefly in relative, interrogative, and conditional sentences. In these combinations, the optative with *ἄν* is often a semi-quotation or reference to a known or imagined state of mind.

ἕκαστός τι ὑμῶν ἔχει πρὸς ὃ βούλοιτο ἄν με πρῶτον ἀπολογεῖσθαι, Andoc. 1, 8; *Each of you has some point which he would wish me to meet first in my defence.* **βουλευόμενοι Θηβαῖοι ὅπως ἂν τὴν ἡγεμονίαν λάβοιεν τῆς Ἑλλάδος,** Xen. Hell. 7, 1, 33; *The Thebans planning how they could* (saying: **πῶς ἂν λάβοιμεν;** *how can we?*) *gain the primacy of Greece.* **εἰ μὲν οὖν ἄλλους ἔχετε οἵστισιν ἂν δοίητε αὐτούς** (sc. **τοὺς ἵππους**), **. . . ἐκείνοις δίδοτε· εἰ μέντοι ἡμᾶς ἂν βούλοισθε παραστάτας μάλιστα ἔχειν, ἡμῖν αὐτοὺς δότε,** Xen. Cyr. 4, 5, 47; *If you have others to whom you would give the horses, offer them to them; if, however, you would like most to have us as your stand-bys, give them to us.*

For other examples, see *Relative, Conditional,* and *Interrogative Sentences.*

448. Adherescent ἄν.—Carefully to be distinguished from these semi-quotations are those instances in which the *ἄν* adheres to the leading particle and yet the subjunctive is changed into the optative. This is really anacoluthic and does not count.

τούτους δὲ ἐπιμελεῖσθαι τῆς πόλεως, ἕως ἂν (del. Dobr.; **αὖ** W.) **οἱ νόμοι τεθεῖεν,** Andoc. 1, 81; *These were to take charge of the citizens until the laws should be made.* (If **ἄν** goes with **τεθεῖεν**: *until such time as in all likelihood the laws would be made.*)

Andoc. 1, 81 (see above).

Ar. Eq. 1056: *καί κε γυνὴ φέροι ἄχθος, ἐπεί κεν ἀνὴρ ἀναθείῃ.*

Examples will be given under the different categories.

449. **ἐάν, ὅταν,** etc., with the Optative.—The particles which coalesce with *ἄν*, such as *ἐάν, ὅταν, ὁπόταν, ἐπειδάν*, rarely forget their belongings, and in good Greek the optative is more than suspicious.

450. Omission of ἄν with the Optative.—The Pure Optative as a Potential.—The pure optative (optative without *ἄν*) is sometimes used in the early language as a potential, the negative being *οὐ*. The instances cited, however, are not all free from doubt, and outside of these early examples all pure optatives used as potentials are more or less open to suspicion. Sometimes *ἄν* has been dropped by haplography, sometimes there has been a confusion with other words, an *αὖ* (AY) or a *δή* (ΔH), sometimes the *ἄν* is to be understood from a preceding passage, or anticipated from a succeeding passage, sometimes euphony may have prompted the

omission,[1] although the Greeks generally are not very sensitive to the cacophony of recurrent sounds,[2] or the ear may have been cheated, sometimes the syntax of the editors may have been at fault, and the optative being equivalent to an imperative may be considered as an equivalent to the optative with ἄν.[3] Many passages once freely cited have been corrected by editors, sometimes unnecessarily, and the tendency is decidedly towards the norm. Similar is the case of the omitted κεν (κε), and there are not a few passages in which the presence of a γε suggests a restoration of the regular modal construction.

DIN. 1, 66: *τίσιν ὀφθαλμοῖς ἕκαστος ὑμῶν τὴν πατρῴαν ἑστίαν οἴκαδ' ἀπελθὼν ἰδεῖν τολμήσειεν* (τολμήσει Blass, Bk. Turr.); 1, 91: *εἰ μὲν οὖν ἔτι δεῖ τὴν πόλιν τῆς Δημοσθένους πονηρίας καὶ ἀτυχίας ἀπολαύειν . . ., στερκτέον εἴη* [(ἂν) εἴη Bl.; εἴη del. Fr. Bait.] *τοῖς συμβαίνουσιν.* 2, 3: *πονηρίαν γὰρ ἀρχομένην μὲν κωλῦσαι τάχα* (τάχ' ἄν mal. Bk. Dobr., rec. Turr. Bl.) *τις κολάζων δυνηθείη.* 3, 19: *μετὰ δὲ δωροδοκίας καὶ προδοσίας καὶ τῶν ὁμοίων τούτοις κακῶν . . . οὐδεμία* (οὐδεμί' ἄν Bk. Dobr. Turr. Bl.) *πόλις σωθείη.*

LYCURG. 50: *οὐκ* (ἂν Bekker) *αἰσχυνθείην εἰπὼν στέφανον τῆς πατρίδος εἶναι τὰς ἐκείνων ψυχάς.* 144: *καὶ τίς ἀναμνησθεὶς* (ἂν ἀναμνησθεὶς Scheibe) . . . *σώσειε . . .;*

ISAE. 9, 5: *οὐδ'* (οὔτ' Bekk.) *αὐτὸς* (ἂν αὐτὸς Scheibe) *ἔξαρνος γένοιτο μεμαρτύρηταί τε ὑμῖν.* 11, 38: *ἐγὼ γὰρ* (ἐγὼ γὰρ ἂν Sch.) *ὦ ἄνδρες πάντων ὁμολογήσαιμι εἶναι κάκιστος.*

LYS. 5, 5: *οὐκέτι σκέψονται ὅ τι ἀγαθὸν* (ἂν ἀγαθὸν Sch.) *εἰργασμένοι τοὺς δεσπότας ἐλεύθεροι γένοιντο.* 11, 7: *ἐγὼ οὖν δεξαίμην* (leg. δεξαίμην ἂν) *πάσας ἀποβεβληκέναι ἢ τοιαύτην γνώμην περὶ τὸν πατέρα ἔχειν.* 19, 35: *ὁμολογήσειαν* (ὁμολογήσειαν ἄν Sch.).

ANTIPHON, 1, 10: *εἰ δὲ ἄπαρνοι γίγνοιντο . . .,* <*ἢ βάσανος*> *ἀναγκάζοι* (ἀναγκάζει codd., ἀναγκάζοι Bl. ex em. Steph.; leg. ἂν ἀναγκάζοι) *τὰ γεγονότα κατηγορεῖν.* 1, 25: *καὶ γὰρ δικαιότερον . . . καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων γίγνοιτο* (γίγνοιτο <ἄν> Blass) *ὑμῖν.* 5, 64: *ἐκείνου γὰρ ἄριστα* (ἄριστ' ἂν Hi. J. Bl.) *πύθοιντο.*

PLATO, Parmen. 145 A–B: *καὶ ἀρχὴν δή, ὡς ἔοικε, καὶ τελευτὴν καὶ μέσον ἔχοι ἂν τὸ ἕν.* Ἔχοι (ἄν to be supplied from the preceding). 148 E: *οὕτω μὲν δὴ ἄπτοιτ' ἂν τὸ ἓν αὑτοῦ τε καὶ τῶν ἄλλων.* Ἄπτοιτο (*id.*). Phaedo, 87 B–C: *ἐμοὶ γὰρ δοκεῖ ὁμοίως λέγεσθαι ταῦτα, ὥσπερ ἄν τις . . . λέγοι . . . τεκμήριον δὲ παρέχοιτο . . . καὶ . . . ἀνερωτῷη . . . ἀποκριναμένου δέ τινος . . . οἴοιτο.* (One ἄν suffices for four optatives in a very long sentence.) Rpb. 382 D: *πότερον διὰ τὸ μὴ εἰδέναι τὰ παλαιὰ ἀφομοιῶν ἂν ψεύδοιτο; Γελοῖον μέντ' ἂν εἴη,*

[1] See A. J. P. xii, 387. AESCHYL. Cho. 595. SOPH. Ant. 604–5. THEOGN. 125: *οὐδὲ γὰρ εἰδείης ἀνδρὸς νόον*, where edd. *οὐ γὰρ ἂν εἰδείης.*

[2] PINDAR, I. E. cxiv. AR. Nub. 776: *ὅπως ἀποστρέψαις ἂν ἀντιδίκων δίκην.* Still notice the rarity of compounds in *ἀναν-.*

[3] B. L. G. on PIND. O. 3, 45: *κεινὸς εἴην.* P. 10, 21–2: *θεὸς εἴη | ἀπήμων κέαρ.*

ἔφη. Ποιητὴς μὲν ἄρα ψευδὴς ἐν θεῷ οὐκ ἔνι. Οὔ μοι δοκεῖ. Ἀλλὰ δεδιὼς τοὺς ἐχθροὺς ψεύδοιτο (ἄν to be supplied from ψεύδοιτο above); Riv. 135 C: καὶ γὰρ ἐκεῖ τέκτονα μὲν ἂν πρίαιο πέντε ἢ ἓξ μνῶν ἄκρον, ἀρχιτέκτονα δὲ οὐδ' ἂν μυρίων δραχμῶν· ὀλίγοι γε μὴν καὶ ἐν πᾶσι τοῖς Ἕλλησι γίγνοιντο (ἄν to be supplied from preceding).

Xen. An. 4, 6, 13: δοκοῦμεν δ' ἄν μοι ταύτῃ προσποιούμενοι προσβαλεῖν ἐρημοτέρῳ ἂν τῷ ἄλλῳ ὄρει χρῆσθαι. μένοιεν (ἄν to be supplied from above) γὰρ αὐτοῦ μᾶλλον ἀθρόοι οἱ πολέμιοι. Cyr. 2, 4, 17: πέμψαιμι ἄν σοι ἱκανοὺς ἱππέας καὶ πεζοὺς . . . οὓς σὺ λαβὼν εὐθὺς ἀνίοις καὶ αὐτὸς δὲ . . . πειρῴμην μὴ πρόσω ὑμῶν εἶναι. 5, 1, 23: καὶ φοβοίμην ἂν αὐτοὺς καὶ αἰσχυνοίμην ἀπολιπὼν ταῦτα εἰκῇ ἀπελθεῖν.

Ar. Eq. 1057: ἀλλ' οὐκ ἂν μαχέσαιτο· χέσαιτο γάρ, εἰ μαχέσαιτο.

Eur. Alc. 52: ἔστ' οὖν ὅπως Ἄλκηστις ἐς γῆρας μόλοι;

Soph. Ant. 604–5: τεάν, Ζεῦ, δύνασιν τίς ἀνδρῶν | ὑπερβασία κατάσχοι (450, footnote 1); O. C. 1172: καὶ τίς ποτ' ἐστίν, ὅν γ' ἐγὼ ψέξαιμί τι;

Aeschyl. Ag. 620: οὐκ ἔσθ' ὅπως λέξαιμι τὰ ψευδῆ καλά. 1049: πείθοι' ἄν, εἰ πείθοι'· ἀπειθοίης δ' ἴσως. Cho. 172: οὐκ ἔστιν ὅστις πλὴν ἑνὸς κείραιτό νιν. 595: ἀλλ' ὑπέρτολμον ἀνδρὸς φρόνημα τίς λέγοι (450, footnote 1); P. V. 291–2: οὐκ ἔστιν ὅτῳ | μείζονα μοῖραν νείμαιμ' ἢ σοί.

Pind. O. 3, 45: οὔ νιν διώξω· κεινὸς εἴην (450, footnote 3). P. 10, 21–2: θεὸς εἴη | ἀπήμων κέαρ (*ibid.*). 11, 50: θεόθεν ἐραίμαν καλῶν (ἐραίμαν is not potential). N. 5, 20: ὑποσκάπτοι is not potential.

Theogn. 125 (450, footnote 1). 1187–90: οὔτις ἄποινα διδοὺς θάνατον φύγοι (ἄν to be supplied from what follows) οὐδὲ βαρεῖαν | δυστυχίην, εἰ μὴ μοῖρ' ἐπὶ τέρμα βάλοι. | οὐδ' ἂν δυσφροσύνας . . . | θνητὸς ἀνὴρ δώροις βουλόμενος προφύγοι.

Hom. Od. 3, 231: ῥεῖα θεός γ' ἐθέλων καὶ τηλόθεν ἄνδρα σαώσαι. 319: ἕλποιτό γε (κε Nauck, Cauer). 7, 314: οἶκον δέ τ' (δέ κ' cod. Marcianus, Cauer) ἐγὼ καὶ κτήματα δοίην. 14, 122–3: οὔ τις κεῖνον ἀνὴρ ἀλαλήμενος ἐλθὼν | ἀγγέλλων πείσειε γυναῖκά τε καὶ φίλον υἱόν.

Il. 4, 318–9: μάλα μέν τοι ("libri plurimi et optimi, κεν duo, γε unus," Cauer) ἐγὼν ἐθέλοιμι καὶ αὐτὸς | ὣς ἔμεν. 5, 303: ὃ οὐ δύο γ' (libri fere omnes; κ' Heyne, Naber, Cauer) ἄνδρε φέροιεν. 10. 246–7: τούτου γε σπομένοιο καὶ ἐκ πυρὸς αἰθομένοιο | ἄμφω νοστήσαιμεν. 556–7: ῥεῖα θεος γ' ἐθέλων καὶ ἀμείνονας, ἠέ περ οἵδε, | ἵππους δωρήσαιτο. 15. 45: αὐτάρ τοι καὶ κεἰτῳ ἐγὼ παραμυθησαίμην. 197–8: θυγατέρεσσιν γάρ τε καὶ υἱάσι βέλτερον εἴη | ἐκπάγλως ἐπέεσσιν ἐνισσέμεν. 19. 321: οὐ μὲν γάρ τι κακώτερον ἄλλο πάθοιμι. 20, 286: ὃ οὐ δύο γ' (δύο κ' Cauer) ἄνδρε φέροιεν (= 5, 303).

Subjunctive with ἄν

451. The subjunctive with ἄν is not employed as a form of independent statement in Attic prose. In dependent clauses it is either a future or good for all time.

452. SUBJUNCTIVE WITH κεν OR ἄν AS A FORM OF INDEPENDENT STATEMENT. — The subjunctive with κεν or ἄν is occasionally used in HOMER as a form of independent statement. The negative is οὐ.

ἐγὼ δέ κεν αὐτὸς ἕλωμαι, HOM. Il. 1, 137; *I will take it myself.* **οὐκ ἄν τοι χραίσμῃ κίθαρις,** 3, 54; *Of no avail to thee shall the cithern be.*

453. 1. κε(ν):

a. *Present:*

HOM. Od. 1, 396: *τῶν κέν τις τόδ' ἔχῃσιν, ἐπεὶ θάνε δῖος Ὀδυσσεύς.* 4, 692: *ἄλλον κ' ἐχθαίρῃσι βροτῶν, ἄλλον κε φιλοίη.* 10, 507: *τὴν δέ κέ τοι πνοιὴ Βορέαο φέρῃσιν.* 17, 417–8: *τῷ σε χρὴ δόμεναι καὶ λώϊον ἠέ περ ἄλλοι | σίτου· ἐγὼ δέ κέ σε κλείω.*

Il. 1, 184: *ἐγὼ δέ κ' ἄγω Βρισηΐδα καλλιπάρῃον.* Cf. 9, 701–2: *ἀλλ' ἤ τοι κεῖνον μὲν ἐάσομεν, ἤ κεν ἴῃσιν | ἤ κε μένῃ.* 14, 235: *πείθευ· ἐγὼ δέ κέ τοι εἰδέω* (perf. = pres.) *χάριν.* Cf. 18, 307–8: *ἀλλὰ μάλ' ἄντην | στήσομαι, ἤ κε φέρῃσι μέγα κράτος ἤ κε φεροίμην.*

454. b. *Aorist:*

PIND. P. 4, 51–3: *οἵ κεν τάνδε σὺν τιμᾷ θεῶν | νᾶσον ἐλθόντες τέκωνται φῶτα κελαινεφέων πεδίων | δεσπόταν.* (Only example in Pindar. Semi-epic.)

HOM. Od. 4, 80 (possibly future). 388–9: *τόν γ' εἴ πως σὺ δύναιο λοχησάμενος λελαβέσθαι, | ὅς κέν τοι εἴπῃσιν ὁδόν.* 391: *καὶ δέ κέ τοι εἴπῃσι.* Cf. 14, 183–4: *ἀλλ' ἤ τοι κεῖνον μὲν ἐάσομεν, ἤ κεν ἀλώῃ, | ἤ κε φύγῃ καί κέν οἱ ὑπέρσχῃ χεῖρα Κρονίων.*

Il. 1, 137: *εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἕλωμαι.* 324: *εἰ δέ κε μὴ δώῃσιν, ἐγὼ δέ κεν αὐτὸς ἕλωμαι.* 11, 431–3: *σήμερον ἤ δοιοῖσιν ἐπεύξεαι Ἱππασίδῃσιν . . . ἤ κεν ἐμῷ ὑπὸ δουρὶ τυπεὶς ἀπὸ θυμὸν ὀλέσσῃς.* 16, 129: *δύσεο τεύχεα θᾶσσον, ἐγὼ δέ κε λαὸν ἀγείρω* (may be a present). 24, 654–5: *αὐτίκ' ἂν ἐξείποι Ἀγαμέμνονι, ποιμένι λαῶν, | καί κεν ἀνάβλησις λύσιος νεκροῖο γένηται* (*γένοιτο* Cauer c. paucis codicibus).

455. 2. ἄν:

HOM. Od. 4, 240 (=11, 328. 517. Il. 2, 488): *οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω.* 6, 221: *ἄντην δ' οὐκ ἂν ἐγώ γε λοέσσομαι* (may be future).

Il. 1, 205: *ἧς ὑπεροπλίῃσι τάχ' ἄν ποτε θυμὸν ὀλέσσῃ.* 3, 54: *οὐκ ἄν τοι χραίσμῃ κίθαρις.* 11, 387: *οὐκ ἄν τοι χραίσμῃσι βιός.* 22, 505: *νῦν δ' ἂν πολλὰ πάθῃσι φίλου ἀπὸ πατρὸς ἁμαρτών.*

The aorist is the tense used in all the above examples, and all except two are negative.

456. OMISSION OF ἄν IN SUBJUNCTIVE DEPENDENT CLAUSES. — Subjunctive dependent clauses, outside of the pure final sentence, regularly take ἄν except in the older language. The omission of ἄν is sometimes

due to clerical error, sometimes perhaps to a sense of euphony, sometimes to a survival of the older construction. See *Final, Temporal, Conditional,* and *Relative Sentences.*

457. ἄν WITH OTHER MOODS.—The imperative with ἄν does not occur. When ἄν is used with an infinitive, or participle, the clause must be resolved by an indicative or an optative, according to the context.

οἴει σὺ κάλλιον ἂν Γοργίου ἀποκρίνασθαι. (= κάλλιον ἂν ἀποκρίναιο); PLATO, Gorg. 448 A. οἴει γὰρ οἰκεῖσθ' ἂν ἔτι τήνδε τὴν πόλιν (= ᾠκεῖτ' ἂν ἔτι ἥδε ἡ πόλις), | εἰ μὴ φανερῶς ἡμῶν ὑπερεῖχε τὴν χύτραν; AR. Eq. 1175–6. ὁρῶ . . . τόπον (*subject*) . . . πολλῶν μὲν ἐπαίνων καὶ καλῶν πράξεων γέμοντα, ποθοῦντα δὲ τὸν ἀξίως ἂν δυνηθέντα (= ὅστις ἂν δυνηθείη) διαλεχθῆναι περὶ αὐτῶν, ISOC. 5, 109.

Further examples of ἄν with the Infinitive will be found under *Object Sentences with the Accusative and Infinitive,* and additional examples of ἄν with the Participle will be given under *The Abridged Sentence.*

458. ἄν WITHOUT A VERB.—The verb of ἄν is sometimes to be supplied from the context. So especially in the combinations τάχ' ἄν, *Mayhap, Quite likely;* πῶς ἄν; *How could it?*

τὰς ἐπιστήμας ἆρα διαληπτέον . . .; τάχ' ἄν (sc. διαληπτέον εἴη), PLATO, Politic. 258 B; *The different sciences then are to be distinguished? In all likelihood* (= *Of course*). οὐ γὰρ ἂν . . . ἐν τοῖς οὖσιν ἐγγιγνοίσθην. Πῶς γὰρ ἄν; *Ibid.* Parmen. 149 E.

DEM. 21, 199: τίς γάρ ἐστιν ὅστις . . . οὐκ ἂν . . . μέτριον παρέσχεν ἑαυτόν . . .; οὐδεὶς ὅστις οὐκ ἄν (sc. παρέσχεν).

PLATO, Euthyd. 284 A: πῶς γὰρ ἄν; Legg. 629 A: τάχ' ἂν ἴσως. 658 A: τάχ' ἄν. 696 C: πῶς γὰρ ἄν; Parmen. 149 E (see above). Phileb. 23 D: τάχ' ἄν. Politic. 258 B (see above). Rpb. 353 C: καὶ πῶς ἄν; 369 A: τάχ' ἄν. Soph. 237 C: πῶς γὰρ ἄν; 255 C: τάχ' ἄν. 257 D (*id.*). Theaet. 186 D: καὶ πῶς ἄν;

XEN. An. 1, 3, 6: ὡς ἐμοῦ οὖν ἰόντος ὅπῃ ἂν καὶ ὑμεῖς (sc. ἴητε) οὕτω τὴν γνώμην ἔχετε.

AR. Eq. 1251–2: σὲ δ' ἄλλος τις λαβὼν κεκτήσεται, | κλέπτης μὲν οὐκ ἂν μᾶλλον, εὐτυχὴς δ' ἴσως (parody of EUR. Alc. 181–2, quoted below). Vesp. 5: οἱ δ' οἰκέται ῥέγκουσιν· ἀλλ' οὐκ ἂν πρὸ τοῦ (sc. ἔρρεγκον). Pax, 907: ἀλλ' οὐκ ἄν (sc. παρεδέξω), εἴ τι προῖκα προσαγαγεῖν σ' ἔδει.

EUR. Alc. 181–2: σὲ δ' ἄλλη τις γυνὴ κεκτήσεται, | σώφρων μὲν οὐκ ἂν μᾶλλον (sc. οὖσα = ἢ οὐκ ἂν εἴη), εὐτυχὴς δ' ἴσως. Med. 1153: φίλους νομίζουσ' οὔσπερ ἂν (sc. νομίζῃ) πόσις σέθεν.

SOPH. El. 364–5: τῆς σῆς δ' οὐκ ἐρῶ τιμῆς τυχεῖν. | οὐδ' ἂν σύ (ἐρᾴης),[1] σώ-

[1] Jebb gives a choice between ἐρᾴης and ἤρας.

φρων γ' οὖσα. Ph. 114–5: NE. *οὐκ ἆρ' ὁ πέρσων, ὡς ἐφάσκετ', εἶμ' ἐγώ;* | OΔ. *οὔτ' ἂν σὺ* (sc. *εἴης*) *κείνων χωρὶς οὔτ' ἐκεῖνα σοῦ.* Tr. 461–3: *κοὔπω τις αὐτῶν ἔκ γ' ἐμοῦ λόγον κακὸν* | *ἠνέγκατ' οὐδ' ὄνειδος· ἥδε τ' οὐδ' ἂν* (sc. *ἐνέγκαιτ'*) *εἰ* | *κάρτ' ἐντακείη τῷ φιλεῖν.*

Some of these ellipses have become mere formulae, such as *ὡς ἄν* and *κἄν*, for which see *Conditional* and *Concessive Sentences*.

459. POSITION OF *ἄν* AND *κε(ν)*.—*ἄν* and *κε(ν)* are both postpositive. Both are apt to combine with some leading modifier, conjunction, relative, adverb, only certain monosyllabic particles, such as *μέν, δέ, γάρ, τε*, being allowed to intervene. *ἄν* sometimes goes so far as to coalesce sooner or later. So we find *εἰ ἄν* (*ἤν, ἐάν, ἢν*), *εἴ κε(ν), ὅτ' ἄν* (later *ὅταν*), *ὅτε κε(ν), πρὶν ἄν, ὃς ἄν, ὅς κε(ν), τάχ' ἄν, οὐκ ἄν, οὔ κε(ν)*. This tendency to combine with some leading word sometimes removes both *ἄν* and *κε(ν)* to a considerable distance from the verb to which they properly belong.

460. *ἄν* [*κε(ν)*] *after Verb:*

πῶς γὰρ ἄνευ τούτων ἀρετὴ γένοιτ' ἄν; PLATO, Meno, 78 E; *Why, how can there be virtue without those?* (438).

DEM. 3, 17: *εἰ δὲ τοῦτ' ἐποίει ἕκαστος, ἐνίκων ἄν* (429). 20, 143: *γένοιτο γὰρ ἂν καὶ τοῦτο* (439). 21, 189: *οὔτε φύγοιμ' ἂν οὔτ' ἀρνοῦμαι τοὔνομα τοῦτο* (444).

LYS. 20, 2: *αἱρεθεὶς ὑπὸ τῶν φυλετῶν, οἳ ἄριστα διαγνοῖεν ἂν περὶ σφῶν αὐτῶν ὁποῖοί τινές εἰσιν* (439).

PLATO, Apol. 22 B (431). Gorg. 469 C (442). 507 A: *καὶ μὴν ὅ γε σώφρων τὰ προσήκοντα πράττοι ἂν καὶ περὶ θεοὺς καὶ περὶ ἀνθρώπους* (442). Meno, 78 E (see above). Phaedo, 63 B (429).

XEN. Cyr. 3, 3, 70 (430). 8, 1, 33 (430). Mem. 1, 2, 11: *συμμάχων ὁ . . . βιάζεσθαι τολμῶν δέοιτ' ἂν οὐκ ὀλίγων* (436). 1, 2, 17: *ἴσως οὖν εἴποι τις ἂν πρὸς ταῦτα* (438). 4, 6, 13 (431).

THUC. 3, 13, 6: *οὔτε γὰρ ἀποστήσεται ἄλλος τά τε ἡμέτερα προσγενήσεται πάθοιμέν τ' ἂν δεινότερα ἢ οἱ πρὶν δουλεύοντες* (444). 7, 71, 3 (431).

HDT. 2, 11: *ἐγὼ μὲν γὰρ ἔλπομαί γε καὶ μυρίων ἐντὸς χωσθῆναι ἄν.* 22: *κῶς ἂν δῆτα ῥέοι ἂν* (sc. *ὁ Νεῖλος*) *ἀπὸ χιόνος* (436); 41 (438). 98 (437).

AR. Ach. 797 (445). 801 (445). Eq. 91: *οἴνου γὰρ εὕροις ἄν τι πρακτικώτερον* (445); Nub. 854–5 (431). Av. 382 (438). Lys. 97–8 (436).

EUR. Ion, 1622: *οἱ κακοὶ δ', ὥσπερ πεφύκασ', οὔποτ' εὖ πράξειαν ἄν* (442). I. A. 1582 (430). Phoen. 401: *ποτὲ μὲν ἐπ' ἦμαρ εἶχον, εἶτ' οὐκ εἶχον ἄν* (431).

SOPH. Ai. 186: *ἥκοι γὰρ ἂν θεία νόσος* (442).

Aeschyl. P. V. 758: *ἥδοι' ἂν οἶμαι τήνδ' ἰδοῦσα συμφοράν* (442). Sept. 375 (442).

Pind. O. 2, 20: *λάθα δὲ πότμῳ σὺν εὐδαίμονι γένοιτ' ἄν* (438).

Hom. Od. 1, 228–9: *νεμεσσήσαιτό κεν ἀνὴρ | αἴσχεα πόλλ' ὁράων.*

Il. 22, 253: *ἕλοιμί κεν ἤ κεν ἁλοίην* (442).

461. *ἄν* [*κε(ν)*] *after Negatives:*

τὰς . . . τῶν σπουδαίων φιλίας οὐδ' ἂν ὁ πᾶς αἰὼν ἐξαλείψειεν, Isoc. [1], 1; *Not even eternity itself can obliterate the friendships of men of character.*

Dem. 18, 219: *ὁ μὲν γράφων οὐκ ἂν ἐπρέσβευσεν, ὁ δὲ πρεσβεύων οὐκ ἂν ἔγραψεν* (431). 225: *ἃ μήτε προῄδει μηδεὶς μήτ' ἂν ᾠήθη τήμερον ῥηθῆναι* (430). 243: *εἰ τὸ καὶ τὸ ἐποίησεν ἄνθρωπος, οὐκ ἂν ἀπέθανεν* (429). 21, 191 (438).

Isoc. [1], 1 (see above). 15, 260: *ἐγὼ δ' οὐδὲν ἂν εἴποιμι τοιοῦτον* (444).

Andoc. 1, 4: *ὡς ἄρα ἐγὼ οὔτ' ἂν ὑπομείναιμι οἰχήσομαί τε φεύγων* (444).

Antiphon, 5, 15: *εὖ γὰρ ἴσθι ὅτι οὐδεὶς ἂν ἦν σοι ὃς . . . ἐμοῦ κατεμαρτύρησεν.*

Plato, Gorg. 491 E: *οὐδεὶς ὅστις οὐκ ἂν γνοίη, ὅτι οὐ τοῦτο λέγω.* 492 B: *ἢ πῶς οὐκ ἂν ἄθλιοι γεγονότες εἴησαν;* 507 A: *οὐ γὰρ ἂν σωφρονοῖ τὰ μὴ προσήκοντα πράττων* (442). Phaedr. 242 E (442). Phileb. 16 B: *οὐδ' ἂν γένοιτο* (444).

Philolaus apud Stob. Ecl. 1, 454–6: *ἄπειρα δὲ μόνον οὔ κα εἴη* (sc. *τὰ ἐόντα*) (442).

Xen. An. 1, 9, 19: *εἰ δέ τινα ὁρῴη . . . προσόδους ποιοῦντα, οὐδένα ἂν πώποτε ἀφείλετο, ἀλλ' ἀεὶ πλείω προσεδίδου* (431). Hell. 1, 7, 7 (430).

Thuc. 1, 9, 4 (437). 3, 42, 2: *διαφέρει δ' αὐτῷ, εἰ βουλόμενός τι αἰσχρὸν πεῖσαι εὖ μὲν εἰπεῖν οὐκ ἂν ἡγεῖται περὶ τοῦ μὴ καλοῦ δύνασθαι, εὖ δὲ διαβαλὼν ἐκπλῆξαι ἂν τούς τε ἀντεροῦντας καὶ τοὺς ἀκουσομένους.* 7, 55, 2 (430).

Hdt. 2, 11: *οὐκ ἂν χωσθείη κόλπος* (439). 6, 63 (436). 7, 162 (442). 9, 111 (444).

Ar. Ach. 403: *οὐ γὰρ ἂν ἀπέλθοιμ', ἀλλὰ κύψω τὴν θύραν* (442). 1055 (442). Eq. 1276–7 (429). Nub. 119 (442). Lys. 129 (438).

Eur. I. A. 310 (444). I. T. 1007: *οὐκ ἂν γενοίμην σοῦ τε καὶ μητρὸς φονεύς* (438). fr. 276 (444).

Soph. Ph. 103: *οὐκ ἂν λάβοις* (442). 118: *μαθὼν γὰρ οὐκ ἂν ἀρνοίμην τὸ δρᾶν.*

Aeschyl. Sept. 397: *κόσμον μὲν ἀνδρὸς οὔτιν' ἂν τρέσαιμ' ἐγώ* (442).

Pind. O. 2, 17–9: *τῶν δὲ πεπραγμένων . . . ἀποίητον οὐδ' ἂν χρόνος . . . δύναιτο θέμεν ἔργων τέλος* (438).

Hymn. Hom. 4, 132: *οὐ μὲν γάρ κε κακοὶ τοιόνδε τέκοιεν* (439).

Hom. Od. 4, 64: *οὔ κε κακοὶ τοιούσδε τέκοιεν* (439). 78: *τέκνα φίλ', ἦ τοι Ζηνὶ βροτῶν οὐκ ἄν τις ἐρίζοι* (436). 240: *οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω* (455). 347–8 (444). 6, 221 (455). 13, 86–7 (439).

Il. 3, 54: *οὐκ ἄν τοι χραίσμῃ κίθαρις* (455). 4, 223: *ἔνθ' οὐκ ἂν βρίζοντα*

ἴδοις Ἀγαμέμνονα δῖον (439). 5. 85 (439). 11. 387 (455). 16, 638–9: *οὐδ' ἂν . . . ἔγνω* (430).

462. *ἄν* [*κε(ν)*] *after Interrogatives:*

τίς γὰρ ἂν γένοιτο ταύτης μανία μείζων; ISAE. 1, 20; *Why, what greater madness can there be than this?*

ISAE. 1, 20 (see above). 3, 64: *τίς ἂν ἄμεινον ἢ ὁ πατὴρ βουλεύσαιτο* (445);

ISOC. 5, 64: *καίτοι τίς ἂν προσεδόκησεν ὑπ' ἀνδρὸς οὕτω ταπεινῶς πράξαντος ἀναστραφήσεσθαι τὰ τῆς Ἑλλάδος πράγματα* (430);

LYS. 1, 45: *τί ἂν οὖν βουλόμενος ἐγὼ τοιοῦτον κίνδυνον ἐκινδύνευον, εἰ μὴ τὸ μέγιστον τῶν ἀδικημάτων ἦν ὑπ' αὐτοῦ ἠδικημένος;* 12, 34 (439). [20], 15 (442).

PLATO, Gorg. 491 E: *ἐπεὶ πῶς ἂν εὐδαίμων γένοιτο ἄνθρωπος δουλεύων ὁτῳοῦν;*

XEN. Conv. 3, 6 (306). Cyr. 5, 1, 28 (445). Hell. 2, 3, 31 (445).

HDT. 7, 103: *κῶς ἂν δυναίατο χίλιοι . . . ἢ καὶ πεντακισμύριοι . . . στρατῷ τοσῷδε ἀντιστῆναι;*

AR. Ach. 991 (446). Eq. 88 (445). Av. 172: *τί ἂν οὖν ποιοῖμεν* (436); 173: *ποίαν δ' ἂν οἰκίσαιμεν ὄρνιθες πόλιν* (438);

EUR. Ion, 543 (436). I. T. 513: *ἆρ' ἄν τί μοι φράσειας ὧν ἐγὼ θέλω* (445);

SOPH. Ai. 430–1: *τίς ἄν ποτ' ᾤεθ' κτέ.* (430); Ph. 41–2 (442).

PIND. O. 2, 110: *τίς ἂν φράσαι δύναιτο* (445);

SAPPHO, 62: *τί κε θεῖμεν* (438);

HOM. Od. 4, 443: *τίς γάρ κ' εἰναλίῳ παρὰ κήτεϊ κοιμηθείη* (438);

Il. 9, 77: *τίς ἂν τάδε γηθήσειεν;* 10, 303: *τίς κέν μοι τόδε ἔργον ὑποσχόμενος τελέσειεν;*

463. *ἄν* [*κε(ν)*] *after a Participle:*

διαλεχθεὶς ἄν μοι . . . ᾤχετο ἀπιών, PLATO, Conv. 217 B; *He would have a talk with me and then he was off* (431).

ANTIPHON, 5, 62: *γνωσθεὶς ἂν ἀπεστέρει μὲν ἐμὲ τῆς πατρίδος, ἀπεστέρει δὲ αὑτὸν ἱερῶν κτέ.*

PLATO, Conv. 217 B (see above).

XEN. Cyr. 4, 5, 6: *τοῦ λοιποῦ οὐδὲ βουλόμενος ἂν εὖρες ῥᾳδίως τὸν νύκτωρ πορευόμενον* (430). 8, 1, 33: *ἰδὼν ἂν αὐτοὺς ἡγήσω τῷ ὄντι εἰς κάλλος ζῆν* (430).

HDT. 7, 38: *ὦ δέσποτα, χρήσας ἄν τι σεῦ βουλοίμην τυχεῖν.*

AR. Eq. 1352–3: *ὁ τὸν μισθὸν λέγων | τὸν τὰς τριήρεις* (sc. *λέγοντα*) *παραδραμὼν ἂν ᾤχετο.*

SOPH. Ant. 94 (55). O. R. 446: *συθεὶς τ' ἂν οὐκ ἂν ἀλγύναις πλέον.*

PIND. P. 10, 62: *τυχών κεν ἁρπαλέαν σχέθοι φροντίδα τὰν πὰρ ποδός.*

HOM. Od. 4, 47: *ἰδοῦσά κε θυμὸν ἰάνθης.*

464. *ἄν* [*κε(ν)*] *with any Leading Modifier*, under which head are included copulative and disjunctive conjunctions.

τὰ μὲν ἄλλα σιωπῶ, πόλλ' ἂν ἔχων εἰπεῖν, DEM. 3, 27; *The rest I pass over in silence, although I could say much.*

DEM. 1, 1: *ἀντὶ πολλῶν ἂν ὦ ἄνδρες Ἀθηναῖοι χρημάτων ὑμᾶς ἑλέσθαι νομίζω, εἰ κτέ.* 2, 1: *ἐπὶ πολλῶν μὲν ἄν τις ἰδεῖν ὦ ἄνδρες Ἀθηναῖοι δοκεῖ μοι κτέ.* 3, 27 (see above). 18, 153: *εἰ μὲν οὖν μὴ μετέγνωσαν εὐθέως οἱ Θηβαῖοι . . ., ὥσπερ χειμάρρους ἂν ἅπαν τοῦτο τὸ πρᾶγμ' εἰς τὴν πόλιν εἰσέπεσε.*

ISOC. 11, 20: *εὐθὺς ἂν ἀπολοίμεθα* (442).

LYS. 3, 5: *πολὺ ἂν ἔργον εἴη λέγειν* (436). 7, 16: *εὖ γὰρ ἂν εἰδείην* (437).

ANTIPHON, 4 β 3: *δικαίως δ' ἂν ἐτεθνήκει* (429).

PLATO, Apol. 28 B–C: *φαῦλοι γὰρ ἂν . . . εἶεν κτέ.* (437). Charm. 161 A–B: *οὐκ ἄρα σωφροσύνη ἂν εἴη αἰδώς* (436). Gorg. 453 D: *καλῶς ἄν σοι ἀπεκέκριτο* (429); 481 C: *ἀνατετραμμένος ἂν εἴη* (between participle and copula, as often) (444). 492 E: *οἱ λίθοι γὰρ ἂν οὕτω γε καὶ οἱ νεκροὶ εὐδαιμονέστατοι εἶεν.* Hipparch. 229 B: *πάντων ἂν . . . ἤκουσας* (430). Phaedo. 76 E: *ἄλλως ἄν* (440). Politic. 264 C: *τάχ' ἄν*, as often (440). Theaet. 145 B: *εὖ ἂν ἔχοι* (436).

XEN. Cyr. 1, 4, 28: *ὥρα ἂν εἴη* (442). 2, 2, 15: *ῥᾷον ἄν* (442). 7, 2, 25: *ἄριστ' ἄν μοι δοκεῖς εἰκάσαι τοῦτο.* Hell. 6, 4, 16: *ὀλίγους ἂν εἶδες* (430).

THUC. 1, 38, 4: *εἰ τοῖς πλείοσιν ἀρέσκοντές ἐσμεν, τοῖσδ' ἂν μόνοις οὐκ ὀρθῶς ἀπαρέσκοιμεν* (436). 2, 35, 2: *τάχ' ἄν* (438). 6, 2, 4.

HDT. 1, 70 (437). 1, 196: *οἱ δ' ἂν . . . ἐλάμβανον* (431). 2, 6: *οὕτω ἄν* (436). 3, 119: *ἀδελφεὸς ἂν ἄλλος οὐδενὶ τρόπῳ γένοιτο* (442). 9, 71: *ἀλλὰ ταῦτα μὲν καὶ φθόνῳ ἂν εἶποιεν* (439).

AR. Eq. 413: *μάτην γ' ἄν* (439). Av. 815: *Σπάρτην γὰρ ἂν θείμην ἐγὼ τῇμῇ πόλει* (436); Lys. 81: *κἄν*, and so often (436). 252: *ἄλλως γὰρ ἄν* (440). Ran. 1022: *πᾶς ἄν τις ἀνὴρ ἡράσθη δᾴος εἶναι* (430).

EUR. Andr. 85: *πολλὰς ἂν εὕροις μηχανάς* (438). 1135: *δεινὰς δ' ἂν εἶδες πυρρίχας* (430). H. F. 97: *ἔτ' ἄν* (442).

SOPH. Ph. 20: *τάχ' ἄν* (442). 290–1: *αὐτὸς ἂν τάλας | εἱλυόμην.* 294–5: *ταῦτ' ἂν . . . | ἐμηχανώμην· εἶτα πῦρ ἂν οὐ παρῆν* (431).

PIND. O. 13, 103: *τότ' ἄν* (442). N. 10, 87: *ἥμισυ μέν κε πνέοις γαίας ὑπένερθεν ἐών* (442).

SOLON, 36, 1–2: *συμμαρτυροίη ταῦτ' ἂν . . . μήτηρ μεγίστη δαιμόνων Ὀλυμπίων* (436).

HOM. Od. 1, 396: *τῶν κέν τις τόδ' ἔχῃσιν* (453). 4, 391: *καὶ δέ κέ τοι εἴπῃσι* (454). 692: *ἄλλον κ' . . . ἄλλον κε* (453). 753: *ἡ γάρ κεν* (438). 10, 84: *ἔνθα κ(ε)* (430). 507: *τὴν δέ κε* (453). 14, 183–4: *ἀλλ' ἦ τοι κεῖνον μὲν ἐάσομεν, ἤ κεν ἀλώῃ, | ἤ κε φύγῃ καί κέν οἱ ὑπέρσχῃ χεῖρα Κρονίων* (454). 19, 598: *ἔνθα κε* (442).

Il. 1, 100: *τότε κεν* (438). 1, 137: *ἐγὼ δέ κεν αὐτὸς ἕλωμαι* (452), and so elsewhere with *ἐγώ*. 139: *ὃ δέ κεν* (432). 205: *τάχ' ἄν ποτε θυμὸν ὀλέσσῃ* (455). 271–2: *κείνοισι δ' ἂν οὔ τις | τῶν, οἳ νῦν βροτοί εἰσιν ἐπιχθόνιοι, μαχέοιτο* (436). 523: *ἐμοὶ δέ κε ταῦτα μελήσεται* (432). 2, 12; *νῦν γάρ κεν* (438).

160· *κἀδ δέ κεν . . . λίποιεν* (444). 3, 138: *τῷ δέ κε νικήσαντι* (432). 4, 176: *και κέ τις ὧδ' ἐρέει* (432). 421: *ὕπο κεν ταλασίφρονά περ δέος εἷλεν* (430). 9, 57: *ἐμὸς δέ κε καὶ πάις εἴης* (442). 417: *καὶ δ' ἂν . . . παραμυθησαίμην* (442). 701–2: *ἤ κεν . . . ἤ κε* (453). 11, 433: *ἤ κεν* (454). 13, 741: *ἔνθεν δ' ἄν* (442). 18, 308: *ἤ κε . . . ἤ κε* (453). 22, 253: *ἕλοιμί κεν ἤ κεν ἀλοίην* (442). 505: *νῦν δ' ἄν* (455). 24, 654–5: *αὐτίκ' ἂν . . . | καί κεν* (454).

465. *ἄν* [*κε(ν)*] *with Verbs of Saying and Thinking:*

τί χρὴ τοὺς τοιούτους προσδοκᾶν ἂν ποιεῖν (= ἐποίουν ἄν), εἰ μηδεὶς ἐπῆν . . . κίνδυνος; DEM. 21, 9.

LYCURG. 74: *καίτοι οἶεσθε ἄν, εἰ . . . πάντες ἔφυγον, τούτων ἄν τι γενέσθαι τῶν καλῶν ἔργων.*

DEM. 21, 9 (see above).

PLATO, Phaedo, 101 E: *σὺ δ', εἴπερ εἶ τῶν φιλοσόφων, οἶμαι ἂν ὡς ἐγὼ λέγω ποιοῖς.* Theaet. 164 B: *συμβαίνει ἄρα, οὗ τις ἐπιστήμων ἐγένετο, ἔτι μεμνημένον αὐτὸν μὴ ἐπίστασθαι . . ., ὃ τέρας ἔφαμεν ἂν εἶναι εἰ γίγνοιτο.* Tim. 26 B: *ἐγὼ γάρ, ἃ μὲν χθὲς ἤκουσα, οὐκ ἂν οἶδ' εἰ δυναίμην ἅπαντα ἐν μνήμῃ πάλιν λαβεῖν.*

XEN. An. 1, 3, 6: *σὺν ὑμῖν μὲν ἂν οἶμαι εἶναι τίμιος.* 2, 1, 12: *ὅπλα μὲν οὖν ἔχοντες οἰόμεθα ἂν καὶ τῇ ἀρετῇ χρῆσθαι.* 2, 5, 16: *ἅμα ἄν μοι δοκεῖς καὶ σαυτῷ κακόνους εἶναι.* Cyr. 5, 4, 12: *εἰ . . . ἐπαιδοποιησάμην, οὐκ οἶδ' ἂν εἰ ἐκτησάμην παῖδα τοιοῦτον περὶ ἐμέ.* (The hyperbaton of the *ἄν* is due to the attraction of the verb *οἶδ(α)*.)

THUC. 2, 70, 4: *ἐνόμιζον γὰρ ἂν κρατῆσαι τῆς πόλεως.* 3, 42, 2: *εὖ μὲν εἰπεῖν οὐκ ἂν ἡγεῖται περὶ τοῦ μὴ καλοῦ δύνασθαι* (461). 7, 40, 2: *ὡς τῆς γε ἡμέρας ταύτης οὐκέτι οἰόμενοι ἂν ναυμαχῆσαι.*

AR. Eq. 407–8: *τὸν Ἰουλίου τ' ἂν οἶομαι, γέροντα πυροπίπην, | ἡσθέντ' ἰηπαιωνίσαι καὶ Βακχέβακχον ᾄσαι.*

EUR. Alc. 48: *λαβὼν ἴθ'· οὐ γὰρ οἶδ' ἂν εἰ πείσαιμί σε.* Med. 941: *οὐκ οἶδ' ἂν εἰ πείσαιμι, πειρᾶσθαι δὲ χρή.*

466. *Rare position of ἄν in Relative Subjunctive Sentences:*

ὅσα ζῷα ξύμπαντα πράσιμ' ἂν ἑκάστοις ᾖ, τριχῇ διαιρείσθω, PLATO, Legg. 848 A.

ANTIPHON, 5, 38: *καθ' ὧν μηνύῃ ἄν τις*, but this is changed by editors to *καθ' ὧν ἂν* etc.

PLATO, Legg. 739 C: *ὅπου τὸ πάλαι λεγόμενον ἂν γίγνηται.* 848 A (see above). 850 A: *ὅσῳ πλέον ἂν ᾖ.* 955 D: *ὁποτέρᾳ τὸ δημόσιον ἂν χρῆσθαι βούληται.*

AR. Ran. 258–60: *ἀλλὰ μὴν κεκραξόμεσθά γ' | ὁπόσον ἡ φάρυγξ ἂν ἡμῶν | χανδάνῃ.*

For examples of the normal position of *ἄν* in Temporal, Conditional,

Concessive, and Relative Sentences, see *Temporal, Conditional, Concessive,* and *Relative Sentences.*

467. REPETITION OF ἄν AND κε(ν).— ἄν is not unfrequently repeated in the same clause, sometimes in order to resume a distant ἄν, sometimes for rhetorical emphasis, especially with the negative or equivalent interrogative. κε(ν) is also repeated, though rarely, and both ἄν and κε(ν) are occasionally found in the same clause.

ποίαν τιν' οὖν ἥδιστ' ἂν οἰκοῖτ' ἂν πόλιν; AR. Av. 127; *What manner of city, then, should you like best to live in* (436)*?*

LYCURG. 57: ἐν τοῖς τότε καιροῖς καὶ κατ' ἐργασίαν ἐκπλεῖν, ἡνίκα οὐδ' ἂν εἷς προσκτήσασθαι οὐδὲν ἂν ἐζήτησεν.

ISOC. 5, 71: τίς δ' οὐκ ἂν τῶν καὶ μετρίως λογιζομένων ταύτας ἄν σοι παραινέσειε μάλιστα προαιρεῖσθαι τῶν πράξεων:

LYS. [20], 15: πῶς ἂν οὖν οὐκ ἂν δεινὰ πάσχοιμεν (442);

PLATO, Apol. 17 D: ὥσπερ οὖν ἄν, εἰ τῷ ὄντι ξένος ἐτύγχανον ὤν, ξυνεγιγνώσκετε δήπου ἄν μοι. 31 A: ὑμεῖς δ' ἴσως τάχ' ἂν ἀχθόμενοι, ὥσπερ οἱ νυστάζοντες ἐγειρόμενοι, ὀρούσαντες ἄν με, πειθόμενοι Ἀνύτῳ, ῥᾳδίως ἂν ἀποκτείναιτε.

XEN. Conv. 6, 2 (442). Cyr. 2, 3, 6: γιγνώσκω . . . ὅτι ἐξ ὧν ἂν ἐγὼ τῷ ἐμῷ σώματι ποιήσω, οὐ κριθείην οὔτε ἂν πρῶτος οὔτε ἂν δεύτερος, οἶμαι δ' οὐδ' ἂν χιλιοστός, ἴσως δ' οὐδ' ἂν μυριοστός. 5, 2, 23. Mem. 1, 4, 14.

THUC. 1, 36, 3: βραχυτάτῳ δ' ἂν κεφαλαίῳ, τοῖς τε ξύμπασι καὶ καθ' ἕκαστον, τῷδ' ἂν μὴ προέσθαι ἡμᾶς μάθοιτε. 76, 4: ἄλλους γ' ἂν οὖν οἰόμεθα τὰ ἡμέτερα λαβόντας δεῖξαι ἂν μάλιστα εἴ τι μετριάζομεν. 4, 18, 4: καὶ ἐλάχιστ' ἂν . . . ἐν τῷ εὐτυχεῖν ἂν μάλιστα καταλύοιντο. 4, 114, 4. 5, 105, 2. 6, 10, 4. 11, 2.

HDT. 3, 35: δέσποτα, οὐδ' ἂν αὐτὸν ἔγωγε δοκέω τὸν θεὸν οὕτω ἂν καλῶς βαλεῖν. 7, 139: ὀρέοντες ἄν . . . ὁμολογίῃ ἂν ἐχρήσαντο πρὸς Ξέρξεα.

AR. Ach. 214–7: οὐκ ἂν . . . ὧδε φαύλως ἂν . . . ἐξέφυγεν οὐδ' ἂν ἐλαφρῶς ἂν ἀπεπλίξατο. Nub. 118. 840. Av. 127 (see above). Lys. 252–3 (440).

EUR. Alc. 72: πόλλ' ἂν σὺ λέξας οὐδὲν ἂν πλέον λάβοις. Andr. 934–5: οὐκ ἂν ἔν γ' ἐμοῖς δόμοις | βλέπουσ' ἂν αὐγὰς τἄμ' ἐκαρποῦτ' ἂν λέχη. Heracl. 721: φθάνοις δ' ἂν οὐκ ἂν τοῖσδε σὸν κρύπτων δέμας. Ion, 625–6.

SOPH. O. R. 446 (463). fr. 673: πῶς ἂν οὐκ ἂν ἐν δίκῃ θάνοιμ' ἄν;

PIND. N. 9, 34–5: Χρομίῳ κεν ὑπασπίζων . . . | ἔκρινας ἂν κίνδυνον ὀξείας ἀυτᾶς.

HOM. Od. 4, 732–4: εἰ γὰρ ἐγὼ πυθόμην ταύτην ὁδὸν ὁρμαίνοντα, | τῷ κε μάλ' ἦ κεν ἔμεινε καὶ ἐσσυμένος περ ὁδοῖο, | ἦ κέ με τεθνηκυῖαν ἐνὶ μεγάροισιν ἔλειπεν. 5, 361: ὄφρ' ἂν μέν κεν. 6, 259: ὄφρ' ἂν μέν κ(ε). 9, 334. τοὺς ἄν κε.

Il. 11, 187: ὄφρ' ἂν μέν κεν. 202 (*id.*). 13, 127–8: ἃς οὔτ' ἄν κεν Ἄρης ὀνόσαιτο μετελθὼν | οὔτε κ' Ἀθηναίη λαοσσόος. 24, 437: σοὶ δ' ἂν ἐνω πομπὸς καί κε κλυτὸν Ἄργος ἱκοίμην.

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